

THE
SEVENTY-SECOND
ANNUAL REPORT
OF THE
AMERICAN MADURA MISSION.

IN preparing this report, the editor was much interested to note the growth and advance in the work since he was last called to a similar task eighteen years ago.

In 1888 the Mission had 12,036 adherents....now, in 1906, we find 19,812. Then the communicants numbered 3,439....now, 6,227 Then the church gave 7,538 rupees....this year, 12,076 rupees were given.

In 1888 the Mission realized for Scripture portions, tracts and books a total of 1,278 rupees; in 1906, 3,830 rupees. In that year 5,775 students in our schools gave 11,221 rupees as fees; in 1906, 8,704 students gave 21,216 rupees.

The above figures show the wisdom of standing at a little distance from the picture, if a comprehensive and adequate appreciation of its qualities is sought. The report of this or that year may

have its discouraging aspects to those in the home land who are following our work with their help and prayers; even to the individual missionary the year's fight with the powers of darkness may have seemed barren of victories; and yet when we study the records of other years and observe how small a body we once were, how steadily we have increased from year to year, and how at this stage, we find ourselves, a community of no inconsiderable number, we take courage and press forward with eagerness into the new year, confident that we are on the winning side.

THE YEAR.

THE year has been a very hard one for the people of this District, though the recent rains give promise that in a short time, when the crops are harvested, this long season of scarcity and trial, which has lasted for over two years, will cease.

But it is in this connection, that one of the most encouraging features of the year's work appears. The missionaries returned to their work from the January meeting, with the prospect of a most difficult year before them, because the failure of the rains had so reduced the resources of the people that a great falling off of contributions was naturally expected. Some missionaries and pastors felt that in laying out plans for the year's work, not more than 50 per cent of the average yearly contributions could, with safety, be taken into consideration. But the returns of the year show that while, in a few stations, the fear was well grounded, still the Christian community, as a whole, gave more than the year before.

We cannot but feel that the revival spirit which has been in our section of the country, had a great deal to do with the very unusual fact of Christians keeping up their contributions and giving largely, in a year of drought and scarcity.

Of the Revival, it may be said that we were disappointed in our expectation that in all our stations, we would see this year something of the marvellous work that is going on in the Assam Hills, Mukti and other places. We are thankful to record, however, that two or three stations had short seasons of special blessing and deepening of spiritual life. Of this work, in the Pasumalai Station, Dr. Jones writes:—

“The Church at Pasumalai has experienced a year of unusual blessing and has made definite progress in numbers and in Christian activity. The Spirit of God, who has moved mightily in many parts of India during the last two years, has breathed in blessing and power upon our Church and community at Pasumalai. For several months, in the early part of this year, meetings full of religious interest and power were conducted; and during a considerable portion of this time these meetings were held daily, and, at times, simultaneous gatherings for prayer were held in different buildings.

The character of the meetings, at the time of deepest interest, was largely the same as that of revival meetings in other parts of the land; although we did not have ecstatic visions, trance experiences and tingling physical sensations, such as were frequently experienced in many other places. The character of the meetings, however, were such as to convince us that they were both under the direct guidance of God’s Spirit and were a product of the East such as one would not expect to see among Anglo-Saxon people. I have been led to believe, through the revival influences of the last two years, that some of our

theories concerning the work of God's Spirit in India, especially during times of great spiritual power, will have to be modified. We had thought that deep conviction of sin was a thing foreign to the East. But these recent experiences have shown that the Indian mind is as susceptible to such convictions under certain conditions as is the western. The only difference being, as we would expect, that in India deepest convictions are associated with devil-possession, and that those who are under the greatest stress of agony on this account believe themselves, and are believed by the people, to be in conflict with a mighty in-dwelling spirit of evil.

As a result of these meetings, about fifty students from the Institution accepted Christ as their Savior and united with the Church."

We are obliged to record this year, the usual visitation of cholera and small-pox. Though the former has been about all our stations and greatly interfered with the attendance at the annual conference with our helpers in September, it cannot be said to have been very virulent, and only a few of our number have been taken. It was a trying experience for our missionaries at Pasumalai to have the dread disease break out among the students in our schools in that place.

The Principal, Mr. Miller, writes:—"Up to the end of August, the health of our community had been excellent; but, at that time, cholera appeared and spread so rapidly, it was though best to send the boys home until it subsided. This was done. Only one boy died, of those attacked at this time, and the dire disease was so quickly and thoroughly removed from our midst that it was found possible to hold our September meeting here as previously planned, and during those days, although people had come from villages scattered over all the District, not a single case of serious illness occurred to mar the occasion; and we fondly hoped

that cholera was for us a thing of the past. But alas! a boy returning from his village brought with him the deadly germ and once again the conflict raged. But now it was thought best to continue the regular work of the school, only taking every precaution to prevent the spread of the disease. This was possible because the boys were not now in such panic as when it first appeared, for they had learned that cholera was everywhere doing its deadly work.

Fully fifty of our boys were attacked; but only four died in Pasumalai; three others died while at home in their villages. One of these three was a convert from Hinduism, His was always a happy, joyous countenance; he had forsaken all to follow Jesus. His influence in the school and among his classmates had always been for good and they had learned to love and respect him so much that on Arbor day, they planted their class tree in memory of James Rengappen. This boy was a sincere disciple of the Master; and on his death bed, even while suffering the terrible pain and agony of cholera, he bore a beautiful testimony to the saving power of Christ Jesus. Lives like his make one feel the glad privilege of Christian service in a foreign land amongst a strange people.

It is at such times too that we see the cruel, selfish, indifference of the caste spirit—neither love nor money is able to secure care and attendance for the needy ones.

But we also see beautiful examples of loving service on the part of a few who have experienced more of the Christ love; forgetful of self they offered their services for the dangerous work of caring for the unfortunate sick ones. And as we saw these boys giving themselves so willingly to this work we felt that Pasumalai was surely accomplishing its aim in developing strong, self-reliant, trustworthy, men and that there were also blended with these sterner qualities the graces of gentleness and love."

A sad and most trying event of the year, was the sus-

pension of payment of Arbuthnot and Company, bankers of Madras, bringing heavy losses to many Missions and many individuals, both Christian and Hindu. It was an old, established house, possessing the confidence of all classes of the community and the news of the failure brought consternation to many a heart and home.

Sums belonging to our Widows' Aid Society and the Sanitarium, together with a number of endowment funds for our educational institutions, were on deposit in the wrecked bank. There were also there a number of deposits, made by missionaries, of funds received from the people for the building of new churches, in various places; and the loss of this money, collected with so much difficulty, has sorely tried some of our people, who hoped soon to move out of the little mud and thatch church into the more substantial and commodious brick building. We must again begin collecting for these purposes; and in the mean time, the work is greatly retarded."

WORK AMONG THE CHRISTIANS.

THE CHURCHES AND CONGREGATIONS.

OUR methods differ from those of Missions in the north of India. There, as we understand, a man or woman, impressed with the truths of the Gospel, comes alone into the church, leaving friends and even members of their family, still in the religion of the country. But here, in the South, the usual course is very different. In many instances three or four of the important members of a caste are influenced by the preaching or teaching and decide to make a stand for Christianity. With these men, come as many more who give their assent to everything, forsake idols, attend our services and are seemingly Christians, but who have taken the step with no particular feeling

or conviction. They have followed the example and advice of their leaders, just as they would have followed their influential men into Mohammedanism or into any other religion. We do not ask them to stand back and wait until they can give better evidences for the truth they are supposed to hold. They wish to join us, they have forsaken Hinduism, they attend our services, they are called Christians and are persecuted as Christians by the Hindus; and we do not deny to them the right to the name, but receive them gladly into the great nursery of the church, where every possible effort is made by pastor, catechist, teacher and Bible woman, to give them a better motive than they may have had, and to deepen conviction and to extend their knowledge of scriptural truth.

From among this number, a certain proportion, learning more and more, as the months go by, of the teachings of Christianity; and giving evidence in their lives that they are endeavoring to live uprightly and honestly, present themselves for regular admission to the church.

With reference to their admission, it may be said that more stress is laid upon Christian life than upon an accurate expression of belief.

After a recent examination of applicants to the church, by the committee, the pastor said to the missionary,—“You refused admission to the best Christian of all who were examined. I know he did not answer satisfactorily, but his life is a wonder to many and it was very difficult for him to retain our teaching as he cannot read and he is past middle age.” “Very well,” was the answer “call him back before the committee and I will withdraw my objection, it is life and not creed that we are after.”

It is in this way that additions are made, from time to time, to the number of our communicants, namely, by exercising all reasonable care in the selection, not demanding

too much and not being surprised or disheartened later on that some tares get in among the wheat.

Mr. Hazen writes most encouragingly of the Church in Tirumangalam Station:—"As in many parts of India this year the blessing of the Lord has been manifest, not in additions from without, but in development from within. We have no gain in adherents, but an inward life and growth that cheers our hearts. Forty-eight have been added to our churches by profession of faith, giving us a net gain of thirty-four, so that our three churches have now a total membership of six hundred and fourteen communicants. These churches do not consist of three single congregations, as at home, but each church is composed of seventeen or eighteen different congregations. The members, living in different places, do not all come together for worship or for communion, but unite in supporting their pastor, while he administers the communion at several prominent centres. The teachers and catechists conduct the ordinary Sabbath services, while the pastor is truly a bishop, overseeing his various flocks.

During the year the spiritual life of our Christians has been somewhat quickened as is seen in a greater spirit of prayer among them. At least five of our larger congregations have begun and maintain daily prayer meetings. Many pray as never before with fervor and unction. We also find our Christians less worldly minded than before, more patient under persecution, and more zealous for purity and holiness. Some of them go with pastors and catechists to street preaching and bear faithful witness for Christ. We have been delighted to find some of these laymen, who possess little education and who receive no pay from the mission, volunteering to preach in all the villages near where they live, and who have won the respect of Hindu neighbors by their straightforward and conscientious lives. The influence of such men is beyond all price. It

is working like leaven in the community and is already bearing fruit in the friendly attitude of the people toward Christianity and in the opening of many doors to the gospel."

Mr. Herrick also writes on this point drawing attention to growth from within and the manifestation of spiritual fruits in the churches of the city of Madura.

We cannot say that the Church, as a whole, is bearing the bright and effective testimony for Christ that it should. Here, as in the home lands, it is the few who are exemplary in life and character, the few who are active in church work and generous in giving.

The remark of an Hindu to a Christian of the last century, namely, "I see you are not as good as your book" is still applicable to many of us.

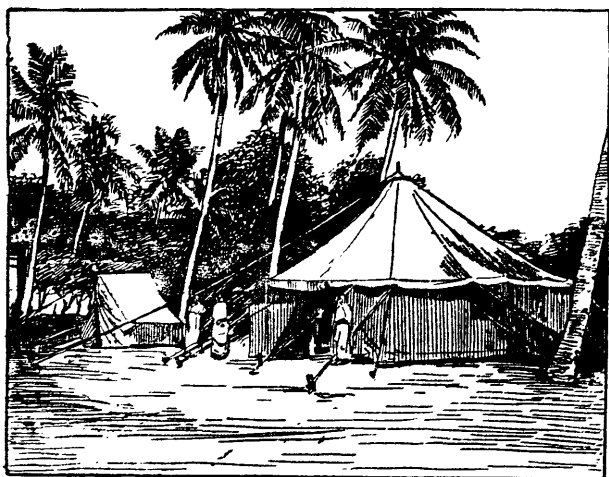
We are sometimes troubled with the fact that not a few of our people have a superstitious belief or confidence in Christ which falls short of real faith in him. This is to be found both among communicants and adherents. They read the promises in regard to the hearing and answering of prayer. They take it all literally and unconditionally. The teaching that we try to give them that there are certain conditions necessary for successful prayer and that even then the Heavenly Father must be allowed to exercise His discretion about the answer—makes no impression upon them. He has promised and they are sure their request will be granted. They have, seemingly, a most complete faith in Christ. They pray, and if the answer is a refusal—they are shocked and stumble to the extent that they either fall back into an indifferent prayerless state, or go back to Hinduism. A number of such cases have come under the writer's notice during the past year, greatly to his bewilderment and sorrow.

A young man prayed earnestly for the recovery of a sick daughter, but she died and he, though a Christian from

childhood, left us, and for a year has worshipped the gods of Hinduism.

A woman, lately added to our number, whose family was entangled in many difficulties, manifested such a firm conviction in Christ's power to relieve the position and was so sure of a speedy settlement, that the missionary was greatly troubled as he thought of the tremendous strain that would come to the new convert's faith, if the prayer should be denied; and he wanted to say to her, "Yes, you are right, He can do all things and will hear you; but will you love and believe in Him if he answers, No?"

We occasionally come across the same superstitious trust in Christ on the part of some high caste Hindu women. They have an object to be gained, for which they intensely long. They have tried the different gods of the temples of the District, without success. Perhaps the Christians' God will hear; so a contribution is sent to the church of the place and a promise is made that they will eventually become Christians. Sometimes their object is gained, sometimes it is not; but in either case they remain Hindus. True faith is always prepared for a refusal, superstition is not. "Some," we read, "through faith obtained promises; others were tortured not accepting deliverance." Of course, among our older and more advanced Christians, faith is intelligent and not superstitious. The missionary prepared himself, with the words of Scripture, in order to comfort a mother and show to her that God loved her though He had taken two of her children within a very short time, and notwithstanding the fact that she had prayed earnestly for their restoration to health. But the preparation was unnecessary, for, almost the first words that fell from the mother's lips were, "Oh Sir, I have not the slightest doubt but that He loves me and that it is well with my children. I am only a little sore here (touching her breast) for I miss them very much."



A MISSIONARY ON THE ITINERACY.

WORK AMONG THE NON-CHRISTIANS.

“GO PREACH THE GOSPEL TO EVERY CREATURE.”

THE workers of this Mission, endeavor, in various ways, to carry out this last injunction of Our Lord. An effort is made to give every one an opportunity of hearing the gracious invitation, so the itinerating band seeks out the remote villages, the Bible women go from door to door, the teacher in the schools and the earnest among our congregations—all cease not to teach and preach Jesus Christ. Before we came to this country, we were especially moved by the appeals of eloquent men who had never visited non-Christian lands, in the pictures they drew of the heathen stretching their hands unto God, and by the Macedonian cry, “Come over and help us.” India may or may not be stretching her hands unto God, and her people may or may not desire the Christian preacher any more than did the Macedonians Paul’s message. Yet it was God who saw the woeful state of the people and their imperative need of His Son, who gave that vision to His servant. The people themselves, in their blindness and ignorance, did not know what they wanted, and nearly killed Paul when he did go to help them.

Christian teaching creates a want and supplies it. The Hindus do not want us and desire to be left alone; but any one who has seen their degrading ceremonies and learned something of their religious customs and practices, would deem it well nigh criminal on his part to grant them their wish and leave them in the dark.

This attitude of mind divides our hearers into three classes, the indifferent, the actively antagonistic and the friendly disposed. By far the largest portion of our hearers are indifferent, a smaller number are violently opposed, a still smaller number hear with pleasure and pro-

fit. We have long since ceased to welcome the report of our helpers, that at such a meeting, the Hindus gave us respectful attention and heard our statements without contradiction and with apparent profit. While we do not court opposition, we have been led to see that the respectful attention too often means indifference to the speaker and to the power of the word, whereas uneasiness and opposition, are an evidence that the truth is taking hold, or that there is a fear that somebody is going to be converted.

In regard to the form of the teaching, it is the experience of some of us, that the miracles of Christ do not arrest the attention or excite the wonder they do in Western lands. The reason for this seems to be the fact that the Hindus feel that their own gods can do as much, or even in some instances, show something more extraordinary. As a man said to us on a recent itineracy after an address on one of the miracles, "Yes, no doubt your Swami healed many, but if you go to Guruswami's temple, near Aruppukottai, you can recover your health. My friend was healed there last week." While they are constantly hearing the tales of the wondrous deeds of the gods of Hinduism, they are not at all astonished that Christ was able to perform acts beyond the power of a mere man; and the fact that He worked miracles is no reason why they should forsake their own gods. There is hardly a Hindu to be found who makes such matters a subject of thought, who is not ready to admit that Christ is more than man. As an educated Hindu once said, "Do not misunderstand me, sir, I am no opponent of Christ. I believe him to be a Mahatma, but there are several others. He is one of many incarnations. I am willing to admit that He may be the best of all, but still a Mahatma."

It will then be asked, if the miracles do not appeal to the Hindu what does arouse his attention? It is our experience

that the parabolic teaching of Christ and the story of the Cross attract and hold the attention of our audiences better than any other subjects. Many a restless murmuring crowd has been stilled into an almost breathless quiet, by the story of the prodigal son, when told by a helper who is gifted in the apprehension and presentation of truth. A speaker with the parable of the sower and the seed will soon catch the ears of his audience, and before he is half through, see many signs of approval on the part of his hearers. So it is with the other parables and some of the matchless sayings of the Master—the Hindus hear them with interest knowing that they cannot be duplicated by anything that their gods are supposed to have said or anything to be found in their religious books.

Then the story of the Cross causes many to stop and think, even if they only partly understand it. We have seen a noisy, inattentive audience calmed into most respectful attention by the story of the crucifixion. A Hindu drew nearer and nearer to the magic lantern, as the events of Christ's life appeared before the people. The agony in the garden, the trials, the mockery and the scourging, stirred him deeply, and when the picture of the cross appeared, his indignation could be restrained no longer and he broke out, interrupting the speaker with the words, "What did he do, that they should treat him so?" Aye, what had He done? His fellow-sufferer on the other cross answers, "Nothing." If the offence of the cross has not ceased neither has its attraction. We had failed to awaken faith in the man and he had missed the point that the sufferings were voluntary and necessary; but the beauty of the character had attracted and charmed him, and that condition of mind was a preparation for faith.

THE HELPERS.

QUR helpers, or fellow-workers, number this year 643, an increase of 31 over the number employed last year. The increase and development referred to in the fore-going remarks, and to be noted in the statistical tables, is to be directly traced to the efficient and untiring services of the helpers in the different stations of this mission. In the eyes of some, credit for the growth and advance of a station is given to the missionary in charge; but if all facts were known it would be made manifest that without the patient and persistent work of these men, who alone and almost single-handed, are contending with the forces of evil in these little Indian villages, no advance could be recorded. Every now and then word comes that if the missionary will come to such a village, ten, twenty or even perhaps fifty people, are ready to become Christians. He goes to the place, receives the people into the Christian fold and rejoices over the success of his fellow-laborer; but at the same time is saddened that he cannot look upon one of the number as his own spiritual child.

Dr. Tracy writes:—"I feel that something ought to be said in recognition of the fact that very much of the good, faithful work done during this year, has been done in circumstances of real privation, and often of severe self-denial, borne with cheerful spirit for the Master's sake.

In a certain village, the Brahmin teacher, employed by the caste people, having been declared disqualified by the Government Supervisor of Schools, the people had transferred their children to the Mission School, though it was taught by a Christian whose pre-Christian social status they all knew perfectly well. On my last visit to the little congregation in that village, the outlook was most gratifying. The best people of the village were there to see and hear, and the kindly attitude of every one revealed

a marked contrast to what I have seen at other times. The success of that teacher is one of the best evidences I have seen of the truth that a sincere Christian character, which can work in humble patience, till the opportunity comes, will be able to meet the opportunity when it arises, even without the aid and advantage which social position is supposed to, and often undoubtedly, does give."

Mr. Vaughan writes of the helpers in Manamadura Station:—"The past year has seen a distinct and marked change in the spiritual life of the mission workers as a body, not that every one has markedly changed but that the change has been on a sufficiently broad basis to effect them all as a body. It is seen in many ways, in a greater devotion to duty, a greater willingness to take undesirable villages, in a greater desire for Bible study and a greater faith in prayer as a real and important help in their work. It would be wrong to seek to convey the idea that as a body these workers have attained at one jump to the highest and best that there is for them, for they have by no means done so; there is still much for them to learn especially along the lines of personal responsibility—independence of man and dependence upon God together with the privilege and blessing of suffering for Christ's sake both for themselves and their people. The tendency to shirk responsibility and flee to man on the first approach of difficulty is still strong within them, but they are learning, and what is more hopeful, sincerely desirous of learning these much needed lessons."

Mr. Jeffery gives an instance showing what a power for a good in a village, a catechist or teacher can be and how he is called upon, at times, to do more than simply preach to them:—"A fierce scourge of cholera broke out in a village and raged for a month. From six to eight persons were seized daily. The people were greatly terrified. A Hindu Magician said, 'I will drive away this spirit that is

troubling the village.' So he went through the streets shouting, waving his arms and making a great noise as though he were driving it before him. When he reached the prickly pear patch he called out 'go!!' 'go!!' and came back into the village, telling the people that now they would have no more cholera. The very next day he himself was seized and died.

The catechist on the other hand became both Doctor and nurse to the sufferers. He got a good supply of medicines and fought the disease both night and day. It was a constant miracle to me that he himself escaped. He treated 150 and lost only 9. The success of his treatment may be known from the fact that there were 200 deaths from the disease, in an adjoining village."

We regret to say that there are a number of our young men, who look upon the work of the ministry as an honorable calling with a sufficient livelihood, to be taken up only in case failure to pass higher examinations, closes the avenues to the far more lucrative and prominent positions afforded by the law, medicine, the railroads, or the teacher's profession. Men of this stamp get on to our force for the simple reason, that the supply of duly qualified men is so limited and the need so great, in this land of persecution and trial to the new convert, that it is considered the lesser of two evils, to employ an inferior man rather than leave a little congregation without preacher or teacher to be driven back into Hinduism by oppression. In some sections of our district it has been found practically useless, to receive a band of converts in a village where we have no worker and where we are unable to send one, for the first fierce wave of persecution will sweep them back into Hinduism again.

Notwithstanding the foregoing, those of us who can look back fifteen or twenty years and remember the condition and character of the workers at that time, do not hesitate to say that there is abundant evidence that the efficiency

and spiritual tone of the helpers are increasing from year to year and that among the number are several who would compare favorably with the best workers in any land. If our congregations would only keep pace in their development with that of our best men, that day when the foreign worker might be withdrawn, would not be so far distant.

THE STATIONS.

MADURA.

THIS town is 345 miles south-west from Madras and is the chief town of the Madura District and the second of the Presidency. The Madura Station is in the Madura Taluk and has 1,654 Christians and a native agency numbering 174.

Mr. Herrick reports for this station as follows:—"A gain of nearly 100 in the number of adherents connected with the station indicates that a healthy, if not an extraordinary, growth is taking place, while an addition of 25 members to the churches, over and above losses from all causes, gives good ground for the belief that there is growth in quality as well as in numbers.

As a gardener looks not only to see whether the seed he has planted is springing up, but also to see whether the matured plants are bearing the fruit he has a right to expect from them, so it behoves us to look beyond mere numbers to consider whether spiritual fruit is being borne by our Christian community.

Many of the 'fruits of the Spirit' are of hidden growth and of such a nature that they cannot be put down in figures in a report. But it is possible to note facts that give good ground for the belief that our Christians are willing to deny themselves in order that God's Kingdom may be extended more widely on earth. Four harvest festivals

were held early in the year, and though material harvests had been poor or wanting in many places by reason of the drought, abundant offerings made it manifest that spiritual growth was not lacking, while much interest and zeal were shown in other ways. One of these festivals was held near a village where one or two Christian families had settled recently, and a good number of people came six miles from town and from other villages to attend it. A matter of interest to the people on this occasion was the inspection of a site for a school-house which had been granted by Government on the application of one of the Christians who had settled in the village. This man was the largest contributor at the harvest festival, and showed commendable zeal not long after, in that he and his family contributed in labor half the cost of the school-house. The other half was contributed by the East Gate Church. This led to further interest in the enterprise, and when the time came for opening the school, the church was not slow in coming forward to its support. Half the running expenses of the school have been met by the church, which thus has entered upon a new phase of home missionary work, one that is well worth enlarging. This I believe is the first village school a part of whose support has been met by one of the churches of the station. For many years, however, the West Gate Church has borne half the running expenses of the school near its door.

Funds for even the most necessary repairs and new buildings have been very much restricted, and plans that were contemplated for providing the South Gate Church with adequate accommodations have been suspended by reason of loss incurred in the Arbuthnot failure. Besides the school-house mentioned above, one small prayer-house was erected by a village congregation at its own expense, and one-fifth of the cost of another was met from native contributions.

The itineracy work has been carried on with hopeful results. Mr. Chandler was able to spend a week with the native workers in camp before leaving for America, and I was able to join him for a day. A day was spent at Alagarcoil also with Mr. Banninga on the occasion of the annual festival. Daily work in the college has prevented me from attending the itineracies and from touring as much as I should have liked.

The pastors as a rule speak hopefully of the weekly street preaching, a work for which they are responsible, and in which they are aided by members of their congregations. The Gospel Band has been active in contributing money for the school referred to above. An especial effort has been made to increase the interest in the Y.P.S.C.E. work and to form new societies.

Altogether the signs of the times, so far as this station is concerned, give no cause for despondency, and all look forward to the new year with good hope for increased growth."

EAST GATE CHURCH.

The number of those added to the church by profession is thirty-four. Of these two are missionaries' children and of the remainder, sixteen were added from Koripalayam, and four from Velliakuntam.

A prayer-house was dedicated on February 23rd at Andaman. Rev. J. S. Chandler and Rev. D. S. Herrick were present on that occasion. The cost of the whole building was met by the village Christians themselves.

On July 28th another prayer-house was dedicated at Thethangulam. Half of the total sum, Rupees sixty, was given by the Christians of that village and the other half was given by the East Church. In August, a teacher was assigned to the school there, and the East Church is paying half of his salary.

A school building was erected at Velliakuntam and a friend gave Rs. 7-8-0 for it.

The East Church people liberally contributed towards church matters and Gospel work. Weekly street-preaching was well attended by Hindu people. Twice a month, the Gospel was preached in the villages. Some of the members helped the pastor in visiting houses and in prayer-meetings.

The C.E. junior children have progressed in every way. They gave Rupees fifteen for home and foreign mission work.

Some boys who remained at home idly without any work, have now commenced industrial work. The Bible-women and the Bible-students are very useful to this church and the other town churches.

The Central Hindu Girls' school children contributed Rs. 11-11-8 to this church. This shows well the care of the teachers and the pupils' love for the church.

Y S. Taylor, Pastor.

WEST GATE CHURCH.

The total dismissals of the church members increase every year as the families are liable to constant transfer on duty to other places. A Brahman widow accepted the Lord Jesus and was baptized by the name of "Gift of life." Bible-women's work was the means of sowing the seed in her heart. She is at present a midwife in the Government Hospital. The troubles from the Catholics are nearly over as the present priest has taken steps for maintaining peace among all Christians here. This year, the pastor's family has been sorely afflicted by the death of his daughter-in-law and grand-son, both within a month. The deceased was doing a very good work in the society of the "King's Daughters." The church is growing in piety and a praying band meets every Sunday night. Rs. 13-4-0 was found in the children's birth-day box and the communion expenses

for the whole year 1906 were paid by one family. The Hindu and Christian boys of the Church School brought a charity box, and Rs. 7-5-0 thus collected was given to the Konganadu Mission of the Native Evangelical Society.

James Rowland, Pastor.

MISS SWIFT reports the work of the BIBLE-WOMEN in Madura town and the villages of Madura Station:—"The oldest Bible-woman on our staff began her work more than 37 years ago, and has seen all the changes and developments of these many years. She often talks of the time when the Bible-women went trembling to their work, and when, fearing to speak the name of Christ they told 'Bible stories' without much personal application; and she draws the contrast between this natural timidity in such difficult circumstances, and the courage with which the women now give the Gospel message. We like to think of her herself as an example and illustration of the power of Christ to win the hearts of the Hindu women and hold them true to Him through the vicissitudes of a long life; and as we see with what strength of faith she steadily pursues her way, she is to us all a source of hope and encouragement in every form of effort. She and her fellow-workers, 38 in number, together with the students in the Bible School, have given instruction in Christian truth to 2,302 Hindu women during the year. The mere statement of this fact can give but a faint idea of the variety of effort put forth by these workers. It is a frequent thing to see a Bible-woman passing by, followed by a troop of women and children whom she is taking to the Hospital for medical aid. She has interested herself in their sorrows and their sicknesses. On Sunday morning a Bible-woman may often be seen piloting a shy Hindu woman to a seat in the church. It is the first time this worshipper of Meenatchi has ever been into a place of Christian worship, and it means that the Bible-woman has

had many an earnest conversation before her pupil comes to desire to meet with the Christians. The Bible-women are called to many a death bed, pray with many a sick one, comfort many a sorrowing one, give a word of advice to many a perplexed one, and often with tears and pleading, warn the erring ones. One of these workers entered a house recently where the two wives of a well-known man had often been told of Christ. She found the women preparing for worship. They had set out the household images, a little tulasi plant, and the offerings of fruit and flowers. The thought rushed upon her of all the seasons of earnest talk with these women, of their enlightenment of mind and the darkness of their hearts; and, lifting up her voice like a prophet of old, she warned the startled women of the consequences of professing with the mouth and denying by the act of worship. While she spoke, the husband appeared and stood listening to her stern denunciation of the images before which the women stood. To her surprise and joy he joined in her denunciation, sustained her in every word, and himself confessed belief in Christ, and begged her to often come and teach his wives the 'better way.'

Last year the work of an earnest worker was entirely broken up through the excitement created by the action of one of her pupils, who after two years of confession of Christ, came to the missionary to ask for baptism. The alarm spread through all the neighborhood, and most of her pupils were stopped from their studies, and would no longer receive her. Yet at the end of this year she has 40 pupils, who are listening with attention to her teaching of the way of salvation. This is the ebb and the flow, and after the difficulties we find the encouragements.

The year has been one long story of sickness among the workers. But usefulness does not always end with the failure of health. An elderly woman was confined to her

cot in a ward of the Government Hospital for several months. More than 100 Hindu women passed through the ward for treatment while she was there, and it was her day long occupation to talk to these women. She read and preached and sang the Gospel during all those months, and we have reason to believe that her message was gratefully received by many a lonely and suffering one. At this writing this worker, no longer able to walk to her work, is beginning to preach to the passers-by in the crowded bazaar, from a porch where she may keep a little book-stall.

The story of the year is the same monotonous variety of personal work from house to house, of preaching in season and out of season, of Bible teaching and witnessing for Christ, of children's meetings and way-side Sunday Schools, of singing the Gospel from street to street, and from village to village.

This year two of our pupils were baptised. One of them made large sacrifice to take her stand openly on Christ's side, having suffered, literally, the loss of *all* things. The history of the beginning of interest in both cases has much encouragement for those who are tempted to feel that results are small. In the one instance the pupil felt an immense admiration for her teachers. She perceived a wide difference between them and other women she knew, and this fixed her attention upon what they had to say of Christ. In looking at our ideals we sometimes forget to look at the real attainments of those we work with, but their pupil saw and turned to Christ as a consequence. In the second instance there was every apparent reason for discouragement to the missionary, when a Christian girl was married to a Hindu who took her away to a village where there were no other Christians. But this woman had frequent quiet talks with a friend, who hid away all she said of Christ in her heart. Later this friend who had thus

first heard of the Savior, came to Madura and began to study with the Bible-woman. The end was open confession of Christ and baptism. The mother sat close by drinking in every word of the service, and watching eagerly every thing done during the Lord's Supper. After it was over she said with bated breath 'I am coming too!' We confidently expect to welcome her also, ere long, to the Christian fold.

We had the pleasure of witnessing the baptism also of a Brahman woman, who, while not on our rolls as a regular pupil, yet owed her early teaching to the Bible-woman. We learn often enough of the springing up of the seed in the hearts of those who have long passed out of our influence to be assured that the work is wider and deeper than appears on the surface, and we know that waves of influence go speeding on and on far beyond our ken."

THE MISSION GENERAL HOSPITAL.

Dr. Van Allen writes:—"The year 1906 has been one with its full quota of work and cares and responsibilities. Three hundred and ninety-three patients have been received into the hospital; the great majority of these have been surgical cases. Twenty-three thousand out-patients have been treated, mostly medical cases, but among these are also many minor surgical cases.

One thousand and four hundred surgical operations have been performed, major and minor. Patients have come from 218 different villages, and, we hope, have received real spiritual good. A catechist spends his whole time teaching the Bible in the hospital.

We try never to forget that we are dealing with the most precious thing in the world, human life; we try to have competent nursing and every comfort which we can afford is given to the occupants of the 26 beds; there is a night nurse who visits each bed every three hours during the



THE GIFT OF A GRATEFUL PATIENT
TO THE HOSPITAL..

night to attend to the wants of patients, taking the temperature of fever cases or administering medicines to those who are critically ill. The medicines used are the best obtainable so far as possible.

We often experience difficulty in paying the high bills for medicines and for feeding the poor, but still we feel that it is best not to cut down in these important matters. Those needing glasses have their eyes examined free, and to the poor, glasses are also supplied free. Large amounts of cholera medicines have been given out free of charge last year. Much cholera has prevailed in villages—also in Madura town.

It cost Rs. 16,000 last year to carry on the work of the hospital. Of this Rs. 15,000 was raised in India.

So incessant is the struggle for money that the procuring of money seems almost half the work. Fortunately some of the patients are rich and give generously.

An endowment fund is being raised—this was begun four years ago. It now comes to \$6,000—of which Rs. 17,000 is in the Bank of Madras and Rs. 1,000 is in stock in the Madura Spinning Mill. Rs. 5,000 was received for the endowment from one giver, the Zemindar of Saptur (native prince). A picture of the accountant is here reproduced. The growth of this endowment is a new and pleasing incident in the development of our work.

Several beds in the hospital are endowed and several supported. It costs about 100 rupees a year to support a bed."

WOMEN'S HOSPITAL.

Miss Parker writes:—

"In the course of the year there have been treated in-patients 586, out-patients 19,398, dispensary 15,051, itineracy 4,347.

The hospital and dispensary cases have come from the following classes:—

Europeans and Eurasians	...	...	...	120
Native Christians	...	...	...	6,987
Mohammedans	...	...	...	873
Hindus	...	...	...	7,657

They include 122 maternity cases. The total number of treatments given, excluding itineracy cases, was 42,954.

With thirty in-patients the hospital is full. The number falls at certain seasons; while at others the wards are so crowded that the verandahs are utilized to supplement them. Mohammedans, Christians, and Hindus room together and the harmony is disturbed but rarely by a disagreeable personality or a too persistent plaintiveness. Only a third of the in-patients are from Madura and adjacent villages; the majority are people in special need of just what the hospital can give, and they come from distant places, where no proper medical aid is available. Some tell us that their homes are a three days' journey away. That means, not a great distance, but the weary time required to cover it on foot. One woman walked forty miles to get relief from a constant irritation in one eye. It was a common trouble in growing eyelashes—and easily relieved; but she had no idea of the cause of her distress and would have lost her eye if not treated. To transport a woman ten miles in a springless country cart would seem to add cruelly to the ordeal of a first maternity; and it must have been a desperate resolve on the part of the Hindu family who did it; but they saved their daughter, who had no chance in her village. Such cases remind us of the many who are suffering without help and who would even fear to let us try to help them.

Most of the hospital workers live in the hospital. If the rooms they occupy were available for patients, the crowding of the wards would be relieved. The Zemindar of Ettiapuram has kindly given Rs. 1,000 towards new quarters for the employees and has promised more. Two new com-

pounders and two new nurses have been taken in for training this year. Ten years ago it seemed impossible to find a woman able and willing to do compounding; now it is becoming a popular employment and places are opening for women in government dispensaries.

Our first attempt at medical itinerating in Melur Station was made in connection with the regular itineracy of Mr. and Mrs. Banninga in July. We visited two villages where mission work was well established and then a Hindu town of a thousand houses. There was no one to herald our coming or to vouch for us to the people; so the first day they came scatteringly and tentatively to our lodgings in the market place. The opinion formed must have been favorable, for the next day they came five hundred strong. The speakers' throats and the medicines were alike exhausted and the third morning we fled before the approaching throng of market-day. There is nothing to assure us that good was done; but it was two days witness to Christ in a Hindu town without permanent teacher, preacher or Christian resident.

Her Excellency, Lady Lawley, visited the hospital in November and expressed much interest in, and good wishes for the work.

The Surgeon-General inspected it in July and wrote:—

'I visited the American Mission Female Hospital and am extremely pleased with everything I saw. I congratulate the doctor on the good work that is being done.

P. H. Benson, M.B., Surgeon-General.'

The Civil-Surgeon, on his inspection on the last day of the year, wrote:—

'I inspected the hospital to-day. There are 28 in-patients and 82 out-patients were treated to-day. There is a large amount of good work turned out here. The hospital was clean and everything was in good order.

C. B. Harrison, D.M.,—S.O.'

We wish to express our thanks for the continuance of the Municipal and District Board grants, and for the support of the 'Sally Hicks,' 'Stevens,' and 'Woodbury' beds."

DINDIGUL.

This is the chief town in the Dindigul Taluk, 38 miles north-east of Madura and the station has 2,920 Christians with 60 native assistants.

Mr. Jeffery writes :—

"Some figures taken from the Government census report will be useful to point out the vastness of the work to be done. The two stations over which I am placed, Dindigul and Batlagundu, lie chiefly within the Dindigul Taluk.

The total population of this Taluk is 430,524. Of this number 383,496 are Hindus, 16,649 Mohammedans, 30,379 are Christians. This latter figure must be subdivided into 26,136 Roman Catholics and 4,243 Protestant Christians. Of this latter number again only 3,843 are of our mission, the rest belong to the Evangelical Lutheran Mission. So when we place the Christian community along side of the Hindu and Mohammedan communities we find that there is only one Christian to every 14 of the population. This difference is multiplied when we compare the size of the Protestant Christian community with the rest of the population. Here we find but one Protestant Christian to every 102 of the population. By this we see that the Roman Catholic community is comparatively strong, while the Protestant community is, in numbers, still a feeble folk.

The encouragements of the year are many. A study of the statistical tables shows a gain of 242 in adherents. So that our Christian community numbers 2,920. The fact that nearly one-third of these have been added during the last 4 years shows the rapidity in the present growth of our community.

Of these 2,920 Christians a little more than half are from the middle class of Hindu Society while the remainder are from the lowest classes. Education in this station has been very backward, keeping but a little ahead of the growth of the community. In 1876 the percentage of the Christian community able to read was 2·8. In 1906 the percentage is but 3·3.

A reason for this defect is found in the fact that the rapid growth of the community in the last three years has put into our hands a large body of ignorant people and reduced the percentage proportionately. There is now no more important work than the development of the community now in hand to the highest point of spiritual and social efficiency, for it is through them that we may hope to bring in the Kingdom in its fulness."

POSITIVE FORCES AT WORK.

"A large amount of seed sowing has been going on. Each Sabbath throughout the year an average of 1,529 people have gathered in the various prayer houses to hear the word of God and to pray. Besides this, there have been many special meetings held in some of the congregations, for the quickening of the spiritual life of the people.

There are 21 Sunday Schools, in which there is an average attendance each Sunday of 628 boys and girls who are being taught the Word.

A very real force is also being brought to bear on the Hindu community by direct preaching. During the year, twenty-one catechists have preached in surrounding villages to audiences in which the number of hearers reached the large total 41,708.

The fruit of our itineracy which was made in the early part of the year, must be mentioned. Instead of rushing from village to village sowing the seed broadcast our method has been to pitch a tent in a village where the

people are inclined to accept Christianity and stay there till they finally take a decided stand. It was in this way that most of the 242 increase of the year were gained.

We pitched the tent in such a village and began a series of meetings. At first the people who were from the lower classes and earned their livelihood by working for the higher classes, appeared to be very cordial. But on the third night they showed signs of coldness. On inquiry we learned that their Hindu employers had threatened them by telling them that if they became Christians, no work would be given to them, they would be deprived of their supply of drinking water, and many forms of persecution would be adopted against them. We betook ourselves to prayer for one whole day and in the evening we went from house to house calling upon the people and encouraging them. That night the coldness had changed to cordiality and the following night almost the whole hamlet made a public stand for Christ and there are now nearly 300 new Christians in that and an adjoining village. I have not yet been able to place a teacher there to instruct them and it is my daily anxiety lest the work into which we have put so much spiritual energy and faith may be lost unless these villages be supplied with a teacher at a very early date.

An itineracy for sowing broadcast was undertaken in the very hot month of April. It was during the summer vacation, so the best educated teachers of the station were able to join in it. A large circle of villages were visited and the Gospel presented by cultured and intelligent men to many thousands of hearers.

This has been a year of church-building. Three new prayer-houses, towards the construction of which the people gave freely, have been dedicated. In fact the last one was built by the people themselves. Two other large brick churches are nearing completion. One of these is Gothic in style and is being built entirely at the expense of the

people. It will cost more than Rs. 1,000. There are still 8 congregations with no prayer-houses.

The statistics show that there are 69 more communicants this year than last. Among those who have newly entered into the communion are a man and his wife from a wild tribe of people who are totally uncivilized. They live in caves of the mountains and wear no clothing. Their principal food is wild honey and the roots of a creeper which grows in the hills. They live in secret caves far removed from settlements, and if by chance their dwelling place is discovered they run away like wild animals. This woman and her husband were converted a year ago and are probably the first and only ones in our mission from this wild tribe to be brought into living touch with Jesus."

Mrs. Jeffery writes of the Woman's Work:—

"Work specifically known as woman's work for women in Batlagundu and Dindigul Stations may be briefly stated as follows:—

Three Bible-women are now working in the Batlagundu station, one at the centre, the other two located in different villages, and working in those and surrounding villages.

Dindigul Station has four such workers, three in Dindigul Town, and one ten miles distant. It is difficult to measure this work. That the seed sown by these Bible-women will some day bring forth precious fruit we do not doubt. We know of two converts who have publicly professed their faith as a direct result of the work in Dindigul Town. Many others would like to live up to the new light as given them by the Bible-woman; many do live up to it as best they can in their homes.

Dindigul Town has two day-schools for girls. One the Sidell Hall School with 64 girls, the other The Gopal Samudram with 81 girls attending. Most interesting is the work among these little girls. Not only do we watch their progress day by day in their secular studies, but it is

with real gratification that we see them absorbing the great truths as taught in the daily Bible Lessons, and weekly Sunday School. Each school has an associate Endeavor Society, which meets at the close of school one afternoon each week. Each Sabbath morning finds the girls of each of these schools in session for Sunday School. In Sidell Hall we have a class of fifty boys in the Sunday School, while in Gopal Samudram about 30 boys come. These boys are brothers of the girls who attend the day schools, and other neighborhood boys. We have studied the International Lessons this past year. Picture roll and picture cards have attracted the children.

Many girls continue studying with the Bible-women when they leave the school.

Twenty-two girls are studying in the Kannivady Day School. They have an enthusiastic thorough teacher and have made splendid progress since the school was opened two years ago.

In the Girls' Boarding School 70 girls have studied this past year. Forty-three of these were boarders, from Periakulam, Batlagundu and Dindigul Stations. The Inspecting Officer's report this year begins thus, 'This school does good work.' Indeed the work has been most satisfactory, due to the faithful, thorough work of the teachers. The every day life of these girls together, has been a harmonious, happy one."

TIRUMANGALAM.

This town is the chief town of the Tirumangalam Taluk, situated 12 miles south-west of Madura. The station has 2,147 Christians with 54 native workers.

Mr. Hazen writes:—

"A source of encouragement we have to report is the improved spiritual life of our Agents. As in every body of workers in other parts of the world, so here, some are worldly

minged and disappointing, but others are adorning their profession and show that they have grown in grace during the year. At our monthly meeting there is often quite a spirit of prayer. Sometimes, at their request, we have laid aside the routine of business and devoted the time to prayer for the descent of the Spirit. There has been more or less of this all through the year, and although we hardly call it a revival, yet our workers have been brought nearer to God and had more of a realizing sense of the great work devolving upon them.

THE ITINERACY.

Six times have we been out for tent work, and it has been a source of delight to both Missionary and Helpers. In the Northern part of the station, where the people belong mostly to the Kallar, or robber, caste, we received a cordial welcome everywhere. Those Kallars are a rough and wicked people, guilty of many crimes, and they know it, and acknowledge it; but they listened to the gospel, asked us to come again and assured us that if we would place a catechist or teacher among them to teach these spiritual things to them daily they would soon all become Christians. Certainly there is an open door there and the harvest is ripe. If we only had discreet, Spirit-filled men to enter these fields there would soon be a precious ingathering.

Our workers were so impressed with the importance of the opening that they asked to have another itineracy in the same region the next month, and offered to pay their own *batta* if the mission would pay the expense of moving the tent from camp to camp. To this we cheerfully agreed and they have made two itineracies on the same terms. Here were two things that filled us with gladness, one was the magnificent opportunity and the other the zeal and self-denial of our Helpers.

OUR SCHOOLS.

We have twenty-six schools, all told, with a total of seven hundred and eighty-five scholars, of whom one hundred and seventy-four are Christians and six hundred and eleven are Hindus and Mohammedans. The success of a school depends mainly upon the teacher. If he is selfish, worldly, or lazy, little is accomplished; but if he is tactful, wise, and spiritual—if he truly loves his pupils and wants to do them good, there is no limit to his power.

One illustration will suffice to make this clear. In one school of seventy boys, sixty-one are Hindus and Mohammedans, but they, as well as the Christians, come to Church, Sunday School and to the Christian Endeavor Society. They pray as if they knew how. Some of them have to endure much persecution, but they never swerve from their purpose to attend these meetings and live the Christian life. And after leaving the school they still cherish the love and life which they have found. One boy has been put to work in the bazaar. His employer and relatives try to stop him from coming to our meetings; but he improves every opportunity to steal into our compound quietly and have a talk with missionary or teacher. On Saturday mornings when the Christian Endeavor prayer meeting is held, he comes to that meeting instead of going to his breakfast, as his employer supposes. When a growing boy will go without his breakfast for the sake of attending a prayer meeting it shows that prayer and religion mean something to him. Other boys have been beaten for refusing to worship idols and for not rubbing the sacred ashes on their forehead and their Bibles have been torn up, but still they are firm.

In all the schools there are daily Bible study and prayer with sacred song. Some of the pupils can recite over one hundred Scripture verses. The abundant seed sowing must bear fruit in time.



A BOYS' AND GIRLS' BOARDING SCHOOL.

THE BOARDING SCHOOL.

This school is a special source of comfort to us. The daily development of the scholars in character, faithfulness in duties, conscientious attendance to whatever is put upon them and earnestness in prayer are a great delight to us. At one time the Spirit of God came upon them and led them to confession of sin and to much prayer. The result was that nearly every one of them, including the six Hindus, gave his heart to the Savior. And at our last communion we received nine of them to the church on profession of faith. Others wished to join, but were kept back until we could get their parents' consent.

BIBLE WOMEN.

We have four Bible-women, two working among Christians and two among the non-Christians. The work among Christians is much needed, for the women are very ignorant and have been sadly neglected. They came to church quite irregularly, took no interest in anything that was said, felt that religion did not belong to them, did not pray, sometimes worked on Sunday—in fact were Hindus in everything but in name. But since the Bible-women began work among them the change is marvellous. They have learned to sing our Christian Lyrics, have learned to read, have learned to pray, in a word they have waked up to a new life. They were spiritually dead before. Now they live and their faces shine with joy. They have found out that this religion is for them as well as for the men. This transformation of the women is going to make transformation in the homes.

These are our comforts and our joys. There is one great need of the station. That is the need of Spirit-filled men and women. We have some excellent workers, as we have already shown; but still we need more who have a true passion to save souls."

PASUMALAI.

Pasumalai is a small village, $2\frac{1}{2}$ miles from Madura, with 657 Christians and 36 workers. This place is made important by the fact that several of our educational institutions are located there. Of the work in the station Dr. Jones writes:—

“In October the church and the community suffered a very serious loss in the resignation and departure of the pastor, Rev. F. Kingsbury, who had labored here with great success both as pastor and instructor in the Seminary for seven years. The church feels the loss very much, and this the more, because it has not in view, thus far, a suitable successor to him. We trust that the Lord will lead to us some one who can carry on, with even greater power, the work done so well by Mr. Kingsbury. I regret that it is not easy to find a suitable man of University training for the pastoral office. The passion for large salaries and worldly remuneration and earthly honor seizes, with no less power, the minds of the educated youth of India than it does the souls of our young men of the West. There is no greater need in India to-day than that of educated young men resisting the blandishments of the world and offering themselves with whole-souled sacrifice unto the direct service of the Master.

I am glad to say that the activity of our church at Pasumalai has been maintained, with increasing efficiency during the year. The little Junior Endeavor Society of over 100 members of bright little tots is doing excellent work under the guidance of the young men and women who are in charge of it. It is a most charming form of Christian work to guide and bring into spiritual life these dear little ones. At their annual gathering, the other day, they brought 40 rupees in offerings of various kinds as the fruit of their own activity.

The Pasumalai Branch of the Native Evangelical Society has continued to support its evangelist, who has preached to more than 10,000 people in surrounding villages, besides having charge of an incipient congregation. This station has the proud distinction of contributing more than any station in the Mission to the general Home Missionary Society, in addition to the work of supporting its own evangelist. The offerings of our people, as a whole, have this year aggregated a total which is nearly equal to four rupees for every church member in the station.

Indeed the Church and Congregation are wide awake and carry on actively all the functions of a well organized Church in America.

For the first time the Annual Meeting of the Mission with its agents in September, was held at Pasumalai. It was an experiment; but the complete success of the experiment is likely to make it permanent. The meetings were largely attended and the quietness of the place with its freedom from distractions helped materially in adding to the spiritual power which flowed from them. The chief feature of these meetings were daily addresses given by the Rev. T. Walker, M.A., of Tinnevely. And I am glad to say that his message carried a powerful spiritual blessing into the lives of many of our agents."

In reference to the Bible-women's work Mrs. Jones makes the following report:—

"The Bible-women's work has been unfortunate this year. At the beginning of the year we had a second women at work in three villages. She had gathered a number of women and girls who wished to study, but was obliged to leave us early in the year. We find that the Bible-woman who is useful and energetic, is the very one whom her family want and need. The woman who did a quiet but very good work in Tiruparangundram for the last two years, left us in October, and within a month, she, with her hus-

band and two children, died of cholera. The Hindu women mourn her death and ask *why* it occurred. Her place has been taken by another, who finds the women friendly and is getting as much work as she can do.

Every such change is unfortunate, however, as no woman can go on fully with the work formerly in hand. However, we have the comfort of knowing that many women and girls have learned something of the Savior's words and teaching, though they are not now actually under instruction.

We should be glad to have another woman at work in the villages, but have not been able to secure one with the necessary qualifications, which include the ability to walk a considerable distance every day."

THE PRESS AND PUBLISHING DEPARTMENT.

The Manager, Dr. Jones, writes:—

"The work of this department has gone on without a break during the year. After a long agony, we have finally been able to put the new cylinder press into good working condition; so that the whole establishment is now in thorough working order.

We have printed more matter this year than ever before. This included 127,460 books and tracts of all kinds. And these contained 515,694 pages of English, and 2,364,250 pages of Tamil matter. Most of this has been in the form of a definite Christian literature whose influence goes on multiplying year by year as the people increase in intelligence, and as their thirst for tracts and books of all kinds becomes more intense.

In regard to the publishing department, we have added only one booklet, this year, to the 'Pasumalai Devotional Booklet Series'; and that is a booklet of Spiritual Songs for Revival Meetings, prepared specially by Mr. V. Santiagu. The first edition was practically exhausted as soon as it

came from the Press, and a second edition is in preparation. We have also published the third edition of the book on 'Humility' which is one of the most popular and best in the series. And we have also published a second edition of Drummond's 'Greatest Thing in the World.' We have likewise published 2,200 copies of an edition of our annual Almanac which has become quite a well known visitor to the homes of our Christians. There is also now ready for the Press a translation and an adaptation of the greater part of Mr. Gordon's 'Quiet Talks on Power.' We have published, for the Tract Society, the first edition of my pamphlet on 'The Christ and the Buddha' in English. And for the same society we have revised and published a second edition of my 'Student's Life of Christ' in Tamil.

All this work, with the publication of articles in Missionary Magazines, has occupied no little time; but I think it has been time very well spent and that such efforts are among the most productive of good results in one's life work.

Another line of effort in this department has been in the preparation of a series of seven small handbills of one page each for free distribution among the people. Nearly all of these are made up largely of messages from the Bible, such as, parables of the Lost Sheep, the Prodigal Son, &c., with a few words of application. I have printed an edition of 40,000 of each of these on bright colored paper such as will attract. Thousands of them have already been distributed broadcast among the people.

Associated with Messrs. V. Santiago, Eames and my writer, I have continued, for the Mission, the publication of our two papers, the 'TRUE NEWS' and the 'JOYFUL NEWS,' the former a bi-lingual, semi-monthly newspaper, and the other a monthly vernacular missionary paper. The last part of this, however, is devoted to Christian Endeavor interests.

The circulation of both of these papers has increased somewhat during the year; and I have reason to believe that they minister in no small way to the cause of truth and righteousness."

PERIAKULAM.

This is a large town, 49 miles west of Madura in the Periakulam Taluk. In this station there are 3,748 Christians, with a native agency of 59.

Dr. Tracy writes:—

"The work of the year past, shows the depressing effects of the scarcity which has prevailed, more or less, all through the year. Many of the congregations have been to some degree weakened by the scattering of those able to work in search of work, and the offerings of the people have diminished in direct ratio to their decreased earning power. The latter part of the year has seen wide-spread prevalence of cholera, the ravages of which are partly to be accounted for by the weakened condition of the people through hardship; but in spite of scarcity and pestilence, the records still show a small net gain in numbers. The churches, however, show a larger proportion of increase than any other department of the work. Itineracies for work among the non-Christian community have been carried on with increased energy, and have been everywhere kindly and even cordially received by the people. One itineracy, lasting for ten days, and reaching a closely related circle of villages, was carried on without aid from mission funds, all provision for the workers being made through the gifts of Indian Christian friends, in expression of their gratitude for benefits received through the kindness of missionaries of a former generation. One new congregation has been formed, and the people have collected the money needful for erecting their own prayer house and school combined. In another congregation, efforts have been making toward the erection

of a substantial building in place of the mud and thatch structure heretofore in use. The new building would have been completed this year, but for the hardships which have marked the year. One new Primary school has been opened and continued through the year, without aid from the mission.

The staff of Indian workers shows a slight increase on the number engaged in the work at the close of the last year. One worker returned to us from a three years course of study at the Theological Seminary and brings added strength and vigor to the work. Another is the son of one of the pastors in the station, and takes up the work of teaching, after completing his course as a Lower Secondary Student, at Pasumalai, and after a course in the Teacher's Training School. A third worker, who joined us this year, is a man of Hindu parentage, who first came into touch with us, as a boy in one of the Periakulam town schools. As pupil, and then as pupil-teacher, and then as a trained teacher, he has grown into a realizing appreciation of Christian truth, and during the year under review has gladly made his confession of faith in Christ, and begun to live in open profession what has long been his private conviction. His long association with us, has disarmed opposition, and the baptism of himself and his wife on profession of their faith, and of their three children with them, was an occasion of rejoicing to us all.

One man, who had been associated with the work in Periakulam Station for nearly forty years, and whose work has been a testimony to the sincerity of his life, has passed away, leaving a son, with better education and fuller training than he ever enjoyed, to carry on his work. With the passing years, the older men who knew the beginnings of the work, and through years of patient endeavor have done what they could with the equipment which they brought to the work, are passing away and younger men,

better equipped, and not less in earnest for achievement, are taking their places. There is a larger appreciation of the value of work done for the children in the villages, than there used to be, and the wives of the younger men are better able than were those of a former generation to exert an influence among the women of the village congregations. I feel that something ought also to be said in recognition of the fact that very much of the good faithful work done during this year, has been done in circumstances of real privation, and often of severe self-denial, borne with a cheerful spirit for the Master's sake.

The present year has been marked by the passing away of one who was associated with the earliest missionary work in this station. Deacon Masilamoney of Maniakaranpatti Church, was among the very earliest converts, nearly sixty years ago, and was the means of bringing many others to a Christian life. At the age of eighty-five, after a long life of faithful service, during all of which he has been known and honored among his village people, he has passed away. He was the only convert in the village at first, but to-day there are none but Christians in the village. Two years ago, owing to age and feebleness he ceased active work as a deacon, and his son, a worthy candidate, was appointed deacon in his place. His children and grandchildren, to the number of forty-five, are all Christians, and are scattered in various places, in the district. His aged widow survives him. His funeral was largely attended by Hindus and Mahomedans from neighboring villages, who had known his life and character. The testimony of such a life, has been, is, and will continue to be, most effective in all the region where he was known."

Mrs. Tracy writes as follows, of women's work for women, in the station:—"The King's Daughters of Periakulam Station have reason to be comforted in the assurance that the true and permanent advancement of every good

cause is not measured in 'leaps and bounds,' but rather in inches and short steps, patiently gained and persistently held despite opposition without, and weakness within. Such has been the progress of our work among the women during the past fifteen years. There were many shepherds in Midian: but only one saw the burning bush. The Master has given to some of His daughters in this place the blessing of expecting great things, and the gift of seeing that the willingness of Hindu women to listen to Christian teaching is the result of the work of the Holy Spirit upon their hearts. The western mind wonders why more of the pupils of the Bible-women, do not become open professors of Christianity, and workers in the cause of Christ. When, however, one has seen the poverty of these homes, the dirt and vice by which many in these homes are surrounded, it is wonder enough that any of the pupils rise even as largely as they do above their circumstances. There is an intense longing in many hearts for the true liberty that belongs to the children of God, but it has to be reached through the valley of humilitaion. How great a thing it is that these Hindu women can know that they are God's children, and have no fear of death but assurance of eternal life. A few women learn to realize that out of their troubles may come spiritual riches, and great treasure.

Many of our Christian women, in the villages, have had very meager schooling; but have a strong desire to tell others about Christ. They are ready to work to the limit of their strength in the homes of the people, in Sunday Schools and to speak in street preaching services. They delight to be held steadily to their work, and are abundantly blessed in it. The missionary spirit throughout the Order is very much alive. The members of the nine Circles respond well, in the matter of their offerings, and their gifts have amounted this year to Rs. 112. This has been given, as we all know, out of great poverty. It is enough to stir

the heart, for instance, to record that in one circle where the women are all illiterate, and nearly all of the cooly class, the eight of them have given Rs. 5, given by handfulls taken from their daily food. The least of these gave about a measure and a quarter of rice, worth in American money about nine cents. Such giving shows a whole-hearted thought for the service of the King, and is not to be truly measured by ordinary standards.

At their Anniversary gatherings the women decorate the Church, and send invitations to their Hindu friends to meet with them. Their reports of work done are excellent and to the point, and their essays aim to make clear in simple language God's loving message to all—a message of such liberty as shall lead to desiring, and striving worthily to fill larger spheres of usefulness than they have before known. The object of the order is to develop spiritual life, and to stimulate Christian living. The aim of the King's Daughters is to enter every open door of opportunity and to render aid wherever possible in connection with the activities of the Church. The Pastors greatly appreciate such help in the Sunday Schools and Christian Endeavor Societies, and in the visiting of the sick.

All of our Sunday Schools, in the village congregations are encouraging. The children and adults love the songs and lessons taught, and we believe great good is being done. In one Sunday School the offerings for the year, amounted to Rs. twenty-seven. In the Hindu Girls' Sunday School, their offerings in support of a Bible-woman, amounted to Rs. six."

Rev. S. Isaac, Pastor of the Cumbam Church, writes:—

"During the year thirty-four adults have been received to the Church on profession of their faith. Some additions have also been made to the number of those in the congregations. Over against the losses by deaths, removals, and other changes, the net result is a gain of sixteen in church

membership, and of fifteen in the number of adherents. Out of their special hardships during the present year, the people have given generously toward the Pastor's support, and have raised Rs. 12, for the work done by the King's Daughters' Bible-women and have also given Rs. 25 worth of repairs to the Church building. The services of worship, have been well and faithfully attended, and schools have been maintained. Itineracy work has been carried on. All the villages of the valley region around us have been visited, and the people have received us kindly and heard the truth without dispute. The Bible-women's work also has been kindly received in Hindu and Mohammedan homes. We gratefully acknowledge the Lord's mercies in the past, and pray earnestly for more grace in the future."

Rev. G. N. Pakkianathan, Kodaikanal Church, writes:—

"I am glad to say that the members are really growing in desire to attend the services of worship, and also to engage in Church work. Some have decided, and have begun, to pay one-tenth of their income for the Lord's work. Daily prayer is regularly conducted in many families. We have received to the congregation one family of seven souls. The societies organized among the women, children and men, respectively, are working regularly and usefully. The Puliya Christians in Manjampatti are conducting their regular Sabbath services themselves, as no catechist has been found to go and live among them. Itineracy work was done in all the hill villages this year, as usual, but with more than usual success. It is our great desire and earnest prayer that the Holy Spirit may be abundantly poured upon the work of this Church."

ARUPPUKOTTAI.

The town of Aruppukottai is 30 miles south of Madura, and the station covers most of the western part of the Ramnad Zemindary.

There are four thousand nine hundred and thirty-eight Christians, with ninety-six workers in this station.

The missionary in charge writes:—

“The returns for the year show a net gain of 246 to the adherents and 89 to the communicants of this station; but figures scarcely represent the real growth and condition of the church in this section. There has been no large addition from Hinduism, in any part of the station, but a healthful growth throughout. A recent occurrence shows inward development and a great advance on the spirit of former years. A serious difficulty arose between the Christians and one of the castes of the place. A Christian was badly beaten by a number of men in a way calculated to arouse the indignation of all parties. The whole community was wrought up and immediate reference to the courts was strenuously urged.

All efforts of the pastor and missionary to settle the matter seemed only to infuriate our people the more, and a number of them felt that we were abandoning them to the mercy of their enemies; and there were threats of leaving us and going to some other mission that would sympathize more deeply with them in their troubles. After a few days, however, Christian consciences began to work. The principal men who had been from the first, for peace, succeeded in drawing, one after another of the congregation to their side, until finally, only the complainant and his immediate relatives were left alone, urging criminal proceedings. Later the complainant himself was induced to drop the matter. It was a triumph for Christian principles, and we gain by the settlement in every way. We are friends of the Hindu caste who knew that they had done wrong and also knew that if we had prosecuted, they would surely have been severely punished. On the other hand if the Christians had prosecuted and succeeded in punishing the culprits, bitter hatred would have been the result, and the Hindus

would have had their revenge later on. To the missionary the most encouraging feature of the whole matter was, the manifestation of a spirit vastly different from that which characterized the people a few years ago. Ten years ago when the missionary left this station for his furlough, if such an event had happened there would have been no possibility of settlement or forgiveness, in a case where the people had been deeply wronged and where there was every prospect of obtaining the conviction of the enemy.

It was an important man of this same congregation, when asked why he did not attend the harvest festival, replied 'I am so poor that I have nothing to give, and I was ashamed to go with nothing in my hand.' This was the man who fifteen years ago, when chided for giving such a pittance in a prosperous year, almost laughed in the missionary's face and gave him to understand that it was the mission's duty to provide for the financial wants of the church. We consider it decided growth when such a man has been brought to see the importance, the necessity and the privilege of giving to the extent that he is ashamed when he finds it impossible to give. Poor fellow, he and his relatives have been living on only one meal a day for the past four or five months. They are weavers and they cannot sell their cloths owing to the hard times, and they are not able to get other work.

Referring again to the harvest festivals, we wish to speak of them in terms of unqualified praise. They have become a most important factor in the work of this station. There is something in them that appeals to the tastes of the Indian Christian. When the new convert first enters Christianity, he finds he has left a religion that has no end of feasts, festivals and 'goods days' as they are called, for a religion that has very little of anything of the kind. He feels as if something is lacking and wishes there was a little more of the diversions of Hinduism. If we can

eliminate what is improper, add what is interesting and at the same time give an instructive and religious tone to the exercises, we think we have accomplished much. The meeting itself is a curious scene and perhaps in the eyes of a foreigner with his peculiar ideas of what is consistent with a religious service—scarcely conducive to spirituality. But we must remember that the oriental is different from us and it is not for us to lay down rules for him to follow, in order to be benefited by a religious service. To a missionary however, it is distracting to the last degree to get up to speak in a church crowded with a noisy congregation, on a platform almost hidden with plaintain leaves and covered with bags of rice, grains, and vegetables, together with a number of crowing and fighting chickens, a few bleating lambs and perhaps a pig or two, and this all in the intense heat of the last of March or the first part of April.

Still we are prepared to defend the wisdom, effectiveness, and productiveness of these meetings most heartily. At the festivals held in this station in this year of scarcity and hardship the Christians to the delight of the workers brought a contribution of 820 rupees. It must be remembered that this sum is extra and not included in their pledges for pastor's support and other church expenses.

Spirituality is manifested by being, and giving, so let the Indian Christian have his own way about the conduct and character of his religious services.

One result of the year's work in this station has been to impress upon the missionary more deeply than ever the well nigh insurmountable difficulties which have to be overcome when people from a high caste embrace Christianity. Caste is so strong and vindictive and its members so dependent on each other for a livelihood and maintenance, that if any one defys it and accepts Christianity he practically gives up all means of support in the section where his relatives and caste men live. We have an instance now of three brothers

belonging to a high caste family of excellent position. They have allowed and even urged their mother, a woman of about sixty years of age and of great force of character, to become a Christian, but though they would gladly follow her, they dare not because they know that the day after their baptism their occupation would be taken away from them, they would be put out of caste and, together with their young families and their old mother, be obliged to leave the place of their birth and wander about northern districts in search of work. The situation is most perplexing and trying to the missionary. Shall he say 'Confess Christ and starve;' or shall he say 'Stay where you are and be a secret disciple.' It seems cruel to say the first and he dare not say the second. So they, together with other high caste people in similar situations throughout the station have to be committed to the One who, only, can make a way out of such difficulties. We rejoice to be able to say that the way *is* made, in the case of some, by a marvellous grace being given that enables the convert both to confess Christ and to stand. We were asked to go to the pastor's house to examine a high caste woman who wanted to be taken into our church. She said, 'They revile me and have done everything to me but beat me; but I want to be baptized anyway.' She answered the principal questions about her belief correctly, though her knowledge of the Bible was not very extensive. But when it was remembered that her people would not allow her to have a Bible in her home, and that the acquaintance she had with it was entirely from what she heard the Bible-woman say, a very accurate knowledge of the Scriptures was not demanded. She knew Christ as her God and Savior; and her desire to confess Him before men was strong enough to enable her to endure suffering for him and even to be cast out of her home; so we did not bother her with many questions.

About a year and a half ago, a number of Korava (a thieving

caste) families came to us and said they wanted to become Christians. We felt that, while the motives of a few of the leading men were proper, the thought in the minds of many others was that if they could be called Christians they would ascend somewhat in the social scale and get rid of the stigma of being traditional thieves. We, of course, allowed them to come to all our services and instructed the catechist and his wife to do all in their power to teach them the principles and truths of Christianity. But we told them that we could not count them among our number, or write their names in the church books, until, after the lapse of some months, we could be more sure that they had actually left their old life. They were somewhat disappointed at first, but they have been regular attendants on our services for over a year and we have admitted about one-third of the original number into the church. We felt that we had every evidence that those that we admitted had really abandoned their old mode of life. This movement of the Koravas to Christianity has been noticed by the Government and they are watching the matter with a great deal of interest. In a conversation on the subject of the Koravas an English official said to the missionary, rather incredulously but politely, 'Do you really believe the Koravan can be converted and change his habits? They have been thieves for generations.' 'Well,' answered the missionary 'if I thought any man either so low or hardened that he could not be reached and touched by the grace of God I would not be here.'

The Boarding schools, the Hindu Girls' School and the Bible-women's work have had a year of quiet growth and blessing; but the women's work generally has missed the efficient services of Miss Quickenden. We hope, however, that she will return before long, refreshed and recuperated by her furlough, to take up work in this station."

MANDAPASALAI.

During the year 42 members were added by profession of faith, 29 children baptized and 15 marriages solemnized. West Karisakulam congregation shows progress in the matter of giving. In 1903 it gave at the Harvest Festival Rs. 1-6-0; the second year Rs. 21; the third year Rs. 38 and the present year Rs. 58. Women are greatly stirred in Aladipatti. They now appear in the church before the appointed time, sing lyrics well, committing several of them to memory and pray very earnestly. The street quarrels which were very common at sunset have come to an end. A young man in Ramasamipatti, while dangerously ill, confessed his sins bitterly and promised to behave better in future. By God's grace he got well and now, besides keeping his promise, he preaches and distributes tracts among the people under whom he works as a carpenter.

Y. J. Taylor, Pastor.

BATLAGUNDU.

This station has 923 Christians with 33 Helpers.

Mr. Jeffery, who has been in charge during the year writes:—

“Another year has passed and no missionary has been sent to live in this important centre of work.

The station is located geographically near the centre of the Madura Mission Field. It comprises about 500 square miles, in which there are more than 600 villages and a population of 146,000 souls. The total number of resident Christian workers is but 33, or one worker for every 4,455 souls.

The station sadly needs a resident missionary and the staff of helpers must be trebled if we would make a rapid advance. The policy that has been followed by this Mission, of placing a missionary to live in the midst of a

Hindu population, is a most excellent one for India. It keeps the missionary in sympathetic touch with the people, so that his influence is far reaching and weighty. He is easy of access to both Christians and Hindus, and a perpetual source of strength and courage to the small band of Helpers. It is certainly a very grave situation which compels the mission, for lack of men, to leave a station like Batlagundu, thus unoccupied for years at a time.

But in spite of the lack of workers some progress has been made. The number of adherents has increased by 25 and the number of communicants by 19. In a certain village we held tent meetings for several days. The people came in throngs. But they were very ignorant and superstitious. One evening while they were sitting massed in the tent, the wind began to blow and the lights were about to be put out. When we began to shut up the tent from the heavy wind, they thought we were shutting them in to murder them, and great numbers of them jumped to their feet and run away. But even these people gave their names to me and promised to be Christians. Lack of funds, however, has kept me from putting a man amongst them to teach them, and they are left just as they were, if perchance they have not already slipped entirely away from us.

A sign of progress is to be seen in the great desire on the part of our Christians for advanced education. Many Christian parents are willing to go hungry and wear poor clothing in order to educate their children. In this station, in particular, the proportion of Christian boys and girls in the Boarding schools is very large when compared to other stations."

MELUR.

The town of Melur is 18 miles north-east from Madura and is the chief town of the Taluk and Station.

There are 309 Christians with a native agency of 39 in this station.

Mr. Holton writes :—

“The protracted illness of Rev. J. J. Banninga necessitated his going home on sick leave early in October, just before the rainy season began. Since the rains ceased there has been opportunity for but a single itineracy. It was an unusual one in that no tent was taken: the three camps were made at Government Rest houses, some 9 or 10 miles apart, where there was not the danger of exposure to a rain-storm that there would have been in tents. In spite of its being the busy cultivation season a very large number of villages and hearers were reached and encouraging sales of Bible-portions and tracts were made. All the congregations in the station have been visited: on the whole their condition is encouraging, but with much of growth to be desired.

Perhaps, in the absence of any detailed report of the work of the first nine months of the year, it would not be out of place to compare the Melur Station of to-day with the Melur of just nine years ago when I handed-over charge of it to Rev. F. E. Jeffery, on his return from furlough.

Physically and materially the station has very greatly changed. At that time the waters of the great Periyar irrigation system, that now supplies over 100,000 acres of land in the Madura and Melur Taluqs, was just coming into the District, searching out the weak places in the built-up portions of its channels, breaching highways, tank-bunds, culverts and bridges, settling in the hollows to be filled up and leaving isolated the higher places that would have to be excavated to convert them into the level, or terraced, rice-fields. Very much of this levelling work has been done; the change is most apparent at this season of the year with miles on miles of solid, vivid green where before there were wide stretches of bare, untilled ground. There

still remain about 100,000 acres of land unreclaimed within the range of the Periyar system, but only about one-half of it can be brought under cultivation; the rest is village sites, roads and channels, storage tanks and unreclaimable rocks, gravel and high land.

Intellectually a great change is noticeable. The mission has a Lower Secondary School and twice as many village schools and Hindu Girls' Schools, while the number of Local Board Schools has probably quadrupled, gradually closing out the primitive private schools save in the more inaccessible villages along the jungle-filled northern border of the Station, Taluq and District—the two latter terms being equivalent to County and State.

Melur was then classed among the educationally backward sections, but it bids fair to escape the reproach, if, indeed, it has not done so already. As the facilities for intercommunication increase, the scale of civilization rises, and new wants have to be supplied. In all the remoter towns of the District, kerosene, matches, granulated sugar, aerated water, bottled fruits, confectionary and the like are found, where they were almost or quite unknown nine years ago. Coats and jackets are more in evidence, and honey-comb towels, woven by our Tirumangalam Christians, are frequently seen doing duty as turbans and shoulder-cloths. The mixing in of English words in the ordinary Tamil speech is one of the least desirable of the 'improvements,' especially, if, as too often in the case, they are court terms, indicating increased litigation with its consequent waste of time and money.

Spiritually the gain is less manifest, yet it is encouraging. As each Christian school is a light-house there is more light shining in this 'Kallar country' than ever before. Increased labor has made a marked reduction in crime; for here, as elsewhere 'A vacant mind is an invitation to vice.' Since the crops are better assured the people take more pains with

them and have less temptation to go hunting,—whether it be for field-rats, road-side squirrels and birds, or others' unprotected property.

In the itineracy and street-preaching the following argument is more and more frequently advanced and is gaining a more thoughtful consideration. If you adopt and profit by so many foreign inventions, such as irrigation channels that bring water a hundred miles and through a mountain, railways and post and telegraph offices, courts of justice and hospitals, foreign prints and plain cloths, foreign iron, steel and enamelled-ware, kerosene, matches, hand-lamps, lanterns, clocks, watches, books and papers, rice-hulling mills, pumps and so on; in the name of common-sense, why not also adopt the foreign religion that alone permitted the peace and civilization that allowed the development of these inventions and fostered the rule of law and justice that has already made *this* land so different from our forefathers' time when

They lived by 'that ancient rule, the simple plan,
That they may get who have the power, and they may
keep who can?'

And the Hindu sami, being a reasoning being, like the rest of mankind, though a bit conservative in his ways of thinking, is turning this question over in his mind and is slowly beginning to ask himself, Why not?

Above and beneath and through it all is the Father's promise and the Spirit's power, and trusting in these eternal, omnipotent 'basal verities' we lose our impatience and are heartily ashamed of our sins of discouragement, and we are willing to go on in our appointed places doing the daily round and common task content if we are conscious of the smiling Presence and approval of the Lord of the harvest who will surely bring it in His own good time."

PALNI.

Palni lies north of the Palni mountains and 34 miles west by north of Dindigul. There are 731 Christians and 38 workers in this station.

Mr. Elwood writes:—

“The Lord’s message to me at the beginning of the year was ‘Commit and Trust;’ and although the sentiment of it has not been lived up to always, it has been an inspiration, and the Lord’s faithfulness has shown how safe and wise it is to trust Him.

CONGREGATIONS.

It has been a very difficult year for the Christians. Much of the time work has not been available, food has been high in price, water has been so scarce in places that enough could not be had for cooking; consequently suffering has been great and many have gone to the mountain estates and to Ceylon for work. Many are clothed in rags, their houses are in wretched repair, and life has little joy in it for them. Some one might say;—‘Then the fulness in the heavenly Father’s house gives them joy.’ Not so, their vision extends as far as the next meal and their concern for the present life is so great that they give little thought to what the next life will afford. Their occupation is the pursuit of something to appease hunger, just as in other lands the world and riches are sought after generally. There are some exceptions. The gifts of a friend at home have been of great service to many families during these trying months.

One congregation of twenty souls, in Coimbatore District, was transferred to the London Mission this year. The work was begun there more than twenty years ago by agents of this mission; but as the London Mission had no work within many miles, our mission was asked to continue the work.

Father Chandler built a church there. As the London Mission now has work all about that vicinity, at its request the property and work were transferred. In spite of that loss to the station, and many names cut out of the registers, there has yet been a gain of thirty in the station.

THE CHURCH.

Twenty-two have become members of the church this year, fourteen of them by profession, bringing the total up to one hundred and seventy-two, a gain of five over last year. I wish I could report a greater measure of spiritual life, and a greater appreciation of the meaning of the Gospel among the members. They do not go everywhere preaching the gospel as did the early Christians, but God is able to blow upon these embers and make them burn and shine, as He has in many other places in India.

ITINERACY.

The month of March stands out in my mind as a month in which I had a delightful preaching tour, with some of the helpers, in a region where the Gospel has been seldom preached. It was intensely hot and, for safety as well as for comfort, I had to wear a wet towel on my head for several hours during the middle of the day. Two of us with bicycles went to rather distant places in the mornings, seldom returning till nearly twelve o'clock. The people in most places were unusually attentive and during their busiest hours would stand and listen long to the Gospel. They bought many tracts and Bible portions also. Morning and afternoon we went about those villages, where there is not one Christian, preaching the good news of the Kingdom, and my heart yearned that they might believe. O for some centre of light in that dark region,—for a school, where boys, and through them, their parents, might learn of a better way.

DAY SCHOOLS.

There are only seven Day Schools for boys in the station but the number might easily be increased if support was certain. One school is gradually building up a congregation of earnest, high caste, young men. Several already have been admitted to the church, and more are ready to join. The question with some of the boys in the school is not,—‘Shall I pass the examination?’ but, ‘Shall I become a Christian?’ And were it not for fear of persecution and endless trouble on account of caste, many would be ready to say—‘I will be a Christian.’ One boy, for eight or nine years, has suffered much for Christ’s sake from his mother and brothers. He has been beaten much and starved, sometimes not allowed to come into his house for weeks, and sometimes locked in and not allowed to go out. All this, to say nothing of all the abusive speech he has had to hear! His case is rather exceptional, but not one who confesses Christ is free from constant trial. The teacher of this school has always had good success in winning Hindu boys. Several years ago he had a school near to his present place. One boy brought to Christ by him there is now a valued worker. Another is now the chief of his village, a position of influence, and he is bold in confessing Christ.

BOARDING SCHOOL.

A boy or girl who goes through the course in the Boarding School will hardly go back to the mental and spiritual condition of those who have never had the privilege. Fortunate is the child who has the privilege. He may not realize afterwards that his success, position and influence are due chiefly to the instruction and discipline which he received in this school. But one who looks on and notes gradual development will soon see what a vast difference there is between those who come and those who do not.

Hence we take in as many as we can possibly support. This school received the Bible Union prize banner this year, for a second time, for receiving the highest general average in the Bible examination, according to the course prescribed by the mission, and also two prizes. Four of the scholars joined the church this year.

HINDU GIRLS' SCHOOLS.

This year marks an advance in our effort to help Hindu girls. As our other Hindu Girls' School is on the farther edge of the town, and as there were many girls on this side of the town who would be glad to attend, we established a new school which already has over sixty scholars. This new school is held in a rented building and receives no appropriation from the mission. In these two schools, as in all the schools, the catechism, Bible stories and gospel truth are faithfully taught.

BIBLE WOMEN'S WORK.

It is encouraging to be able to report progress in this department during the past year. In January the senior Bible-woman returned from a year's study, and experience in work, in the Bible Training School, Madura, and took up the work, which for twenty years, she has earnestly carried on in this station. It helps us to realize how warm a place the Bible-women have in the friendship of the Hindu women, to see with what pleasure they have welcomed this one back to her work.

In June, another graduate of the Bible Training School began work in Palni town, thus making three at work in the town, and two others in the villages.

One new feature introduced this year is the holding of Sunday School services in different centres in town and in near villages. The Hindu women who are regular pupils of the Bible-women are much interested and aid much in

these services by gathering together neighbors and children into their own houses or into some open, convenient place near by. The simple program consists of singing several lyrics, reading a portion of Scripture and explaining it, and teaching a verse or two to the children and any others willing to learn. Thus in the highways and byways the seed of the word of life is being sown in the hearts of the people. Some, doubtless, will fall on stony ground, some in shallow soil, but some will surely fall in good soil and in due time bring forth fruit to His praise."

MANAMADURA.

The most striking feature of the year under review is the frequent reduction of work by the closing of departments, and the effect which this has had upon the work now in hand. It will be well, therefore, to begin by making a review of the year, with special reference to these reductions, keeping in mind the showing of the statistical tables, which reflect very clearly and in considerable detail these changes and their influence upon the work.

Our first step in the direction of reduction was occasioned by the sudden withdrawal of support, by Dr. Manchester, of the dispensary that bore his name. From its beginning, this work has been almost wholly supported by his generosity and missionary zeal; so when, during 1905 he was compelled, owing to serious personal difficulties, to withdraw his aid, the work was kept on until the end of the year, and then closed. Both Mrs. Vaughan and I have missed this work very much and look back with pleasure and gratitude upon the many benefits which we, with others, have enjoyed from it, and forward in hope, to the time when we shall again be able to carry it on.

The next step on our way, is the closing of the Lower Secondary Department of the Boarding School. In this, three elements were involved; the attitude of Government

to secondary education, the not altogether satisfactory work of past years, but, more important than all else, the lack of sufficient funds with which to do the work efficiently and well. With the closing months of 1906, the whole matter was considered at length in all its relations to funds available and to the other forms of work in hand, as also to the larger institutions in Madura and Pasumalai and, as a result, the department was closed. Recent action of Government has shown the wisdom of this step rather than the expenditure of a considerable sum upon a form of work which, under existing conditions, would doubtless have to be closed at no distant date.

The next department of work to be closed was the Experimental Farm, otherwise known as the Farming Department of the Industrial School. This undertaking, which called for large initial outlay, was dependent upon the hearty sympathy and financial support of the Madura District Board, in cooperation with which it was undertaken. Owing to a change of personel as also of policy on the part of the District Board, the mission found itself somewhat alone in the undertaking and at once proposed to discontinue it, a proposition quite in harmony, as events have shown, with the wish of the Board.

Early in the year, affairs in the Industrial School were brought to a crisis, which led to a very long and careful consideration of the question of closing the school by the Station Committee.

This body, decided to reduce the school to the lowest possible numbers pending final action by the mission at the next meeting. At this meeting the mission went most thoroughly into the question and decided to discontinue the school entirely.

Another loss during the year is the resignation of the pastor of the Tirupuvanam Church. He has left friends

in the station and many fruits of his labors during the years of his pastorate in Tirupuvanam.

The final step in the course of reduction we have been tracing was taken by the mission in September when it removed Mr. Holton and family from Manamadura to Melur to take the place of Mr. Banninga invalided to America. This last follows almost as a matter of course when the other facts are taken into account. On the one side is the very material lessening of the work in Manamadura and on the other the added stress to supply all the other stations with missionaries consequent upon the loss of Mr. Banninga's services. It hardly left room for two opinions in the matter.

Turning from the story of reduction let us ask, what of the work that is left? To this we may reply; the results are just what might be expected, a general strengthening along Evangelistic and Primary Educational lines. This will be seen from the following figures.

There are three more catechists at work than in 1905.

There is one more village school and two more teachers.

There are 76 more children in the village schools.

There are 67 more children in primary schools.

There are 173 Christian children in school this year as against 199 last year which included 57 in the Industrial and 25 in the Lower Secondary Department of the Boarding School.

There are five Bible-women as against two in 1905.

While there are fewer villages reported, the number of Christians in villages has increased sufficiently to neutralize a part but not all of the loss at the station centre mentioned above.

Another advance during the year has been in the matter of contributions notwithstanding the very trying circumstances under which the people have lived, a condition very little removed from famine. The contributions by the

churches for last year have been exceeded this year by a sum of Rs. 137; while the total of contributions by the Christian Community is Rs. 800 or Rs. 214 in excess of last year.

One every marked increase is in building and repairs. It has been accepted by the agents and most of the people that it is their work to keep the buildings in repair for which the mission may be asked to contribute as the occasion may require. Thus one church received Rs. 7 and rebuilt at a cost of Rs. 15. Another got Rs. 10 and rebuilt at an expense of Rs. 40, while a third received Rs. 15 and has under construction a building which will cost about Rs. 100, but not completed so as to be included in this year's report.

In the third place we will speak of the spiritual life of the community:—In one village, where a few families have been Christians for about three years, they have been under a constant strain of persecution. Their hereditary rights have been denied them, their property taken from them and unusual tasks unlawfully imposed upon them. A few months ago they were asked for the payment of the share of the temple dues which their Hindu neighbors had imposed upon them. This they explained they could not pay, whereupon fresh trouble began. According to custom and their undoubted right they went to fish in the tank, and the petty officers of their village came and took away their nets which they have kept to the present. More recently an order came to them from the same source saying 'go and work to-day on the tank bund.' In obedience to this they all went, but, finding no others working and no special work to do, returned to their houses after a time, to find that during their absence their persecutors had been there and carried away such things as they might need. Still they say, 'Whatever comes we will endure. We will not return to the old way.'

From another village comes a case of a very different type, yet interesting in its way, both as showing the stand-

ard of Christian living supported by the 'public sentiment' of the Christians, and also the tenacity with which some of the old instincts cling to those who have for years lived in the new atmosphere of Christianity. Some thirty years ago a young man was converted and soon after went to Ceylon to work on the estates there. He proved to be a most exemplary young man, and in time was married to a Christian girl.

All went well, and after a few years there he returned to his native land and settled down in one of the villages of this station. In all that goes to make an exemplary member of the Indian Church he was abounding, and was often referred to as an example of what Christianity was and what it could do for men. But one single cloud darkened the horizon, he had not been blessed with children.

A few years ago he and his wife arranged to adopt a child and he went to his Hindu relatives and brought back with him a little girl whom they took into their home and kept and trained. After the girl grew older the catechist, fearful for this brother's good name, advised him to send the girl back to her home again. This he did, but made frequent visits thither until a short time ago he took the girl back to his home, turned his wife out and boldly avowed his intention to marry the girl according to Hindu custom. Being remonstrated with he said, 'Yes, I am a Christian, but Abraham, David and others had two wives, and I *must* have at least one child to carry my name on after I am gone; so do as you like, in every other respect I will follow your advice, but in this I am firm.' And so it proved. A week ago, we met in a church meeting, and after a most sorrowful meeting, expelled him from the church and appointed a committee to look into the legal aspects of the case and see what we ought to do.

It makes this man's action more comprehensible if we remember the ideas which clustered around him in his youth on

the subject of dying childless, as also upon the subject of marriage in general. To a man born and bred to believe that the childless man is at death at once consigned to endless torments, and to look upon marriage as a convenient but very easily terminated arrangement, the subject may look differently; and possibly to-day he feels himself something of a martyr; yet, none of his former brethren in Christ find the least excuse for him, and with the utmost unanimity—and sorrow—cut him off from their fellowship, in the words of the Apostle, delivering him over to Satan for the destruction of the body that his soul may be saved in the day of Christ.

Taking all in all, we feel constrained to say that the year has been a good one. The changes, though great and far-reaching in their influence, have, without doubt, been beneficial in that they have done much to clear the atmosphere and give to all concerned a clearer view of the chief end of our work.

It is therefore, with no feeling of discouragement, that we look back upon the year. Our plans have failed but God's have carried, and we are content.

ABRAHAM CATECHIST.

Just as the year came to its close, there passed to his reward, one of our Indian workers, whose service has been long and faithful, and who has been so widely known in the mission as to deserve a special word of mention in connection with the review of the year's work. Abraham catechist, of Alavandan in the Tirupuvanam Station, (now a part of the Manamadura Station) came of a family of some social position in the Tinnevely District. His father died while Abraham was but a lad, and circumstances led to his coming to our district, where he began his education in the Mission School in Sivagunga. From there he went to Pasumalai for further study, and passing out, in the same

class with Rev. M. Eames and others, at the completion of their course, he began his active work. His connection with the mission, as a loved and honored worker was interrupted only by death. We have known him as a faithful, humble disciple of our Lord: we have known him as a patient, persevering, loyal co-worker: and we have seen in his work and life the fruits of his character. Not endowed by nature with distinguished gifts, he had consecrated all that he had, and made a faithful and full use of his gifts in the service of the Master whom he devotedly loved. Every one who knew him, loved him and trusted him, and never was disappointed in him. He was one of those genial, kindly spirits that win many friends, and deserve the love they win. He was a model of all that a village catechist should be, in leading his people onward and upward in the Christian life."

EDUCATIONAL INSTITUTIONS.

THE AMERICAN COLLEGE, MADURA.

Mr. Wallace writes:—

"Viewed from the standpoint of numbers, the College has just maintained its position of the previous year. There has been a slight decrease in the High School classes, owing to an increase in the scale of fees and a higher standard of promotion.

The extended leave of Mr. Zumbro on furlough and the additional work laid on the Principal by the departure of Mr. Chandler on furlough made it necessary for some one to assist in the work of the College. The Rev. D. S. Herrick, M.A., was appointed to assist in the work of the College in January; and though he has devoted only half of his

time to the College during the year, he has supplied a very great need.

Our cramped quarters, our lack of hostel accommodation, our poorly furnished library, and our meager equipment in general have come before the attention of the University Commission and brought down severe criticism on our work as it stands at present. However, the report of the Inspector of Schools for the District, who visited the College and High School in November, is a little more encouraging. He says, 'Gradual improvement in the efficiency of the institution is noticeable, and the tone and discipline are decidedly good. Special attention is paid to gymnastics and athletics.'

The College has been, during the past year, as in former years, a centre of moral and religious influences, not separable from the institution as a whole, but rather permeating its whole life and work. It is gratifying to notice, here and there, what some of our old students are doing in the World's Work, and how far the influences of their school days continue to shape and direct their lives. One of our old boys, a Mohammedan, coming to call at the bungalow, and sitting down to tea with the Principal, told of the struggle he was having in the police department in which he was engaged, to be honest and to live up to his ideals, often doing work himself which he was not required to do, because he could not trust others to do it.

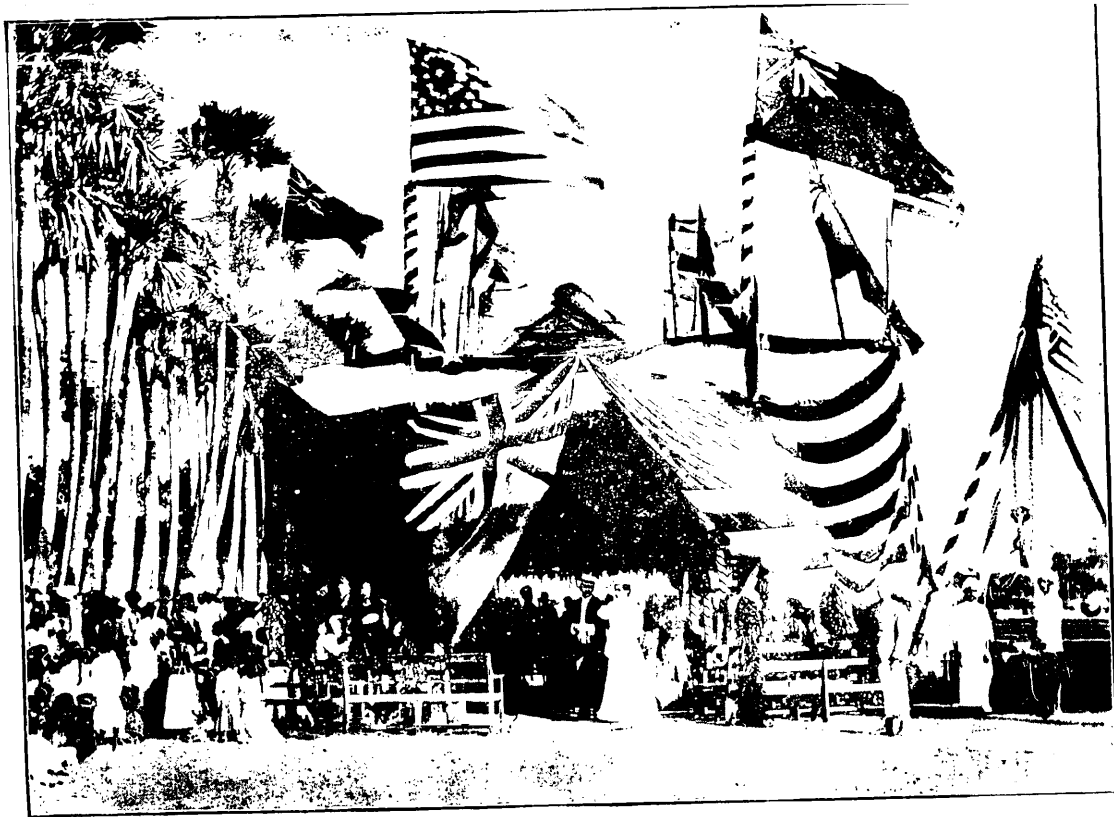
The College Y.M.C.A. has done an important work. It affords a good opportunity for the free expression of the religious life and principles of the young men. Several times during the year on Sunday afternoons it has gathered together a large number of young men from the several institutions of the town to listen to lectures on such subjects as 'The place of Christianity among the religions of India,' 'The Common Possessions of Hinduism and Christianity,' &c. It was most gratifying to see among the

lecturers on such occasions one of our Native Pastors whose ability and learning commanded the respect and attention of Hindus and Christians alike.

Under the efforts of Mr. Zumbro, in America, during the year, the College has been organised under a Board of Trustees incorporated under the laws of New York State. We believe this to be a great step in advance for our institution.

Some progress has been made in the direction of providing new buildings for the institution. An additional plot of ground, including 7.75 acres has been purchased from Government; the Municipality has consented to the alienation in our favor of a right-of-way that ran through the property, thus giving us, together with the plot previously purchased, a splendid site of over 18 acres within a mile from the centre of the town. In this connection we are greatly indebted to the efforts in our behalf of C. L. Thornton, Esq., I.C.S., Collector of the District. Our thanks are also due to the Municipal Council and especially to the Chairman, Mr. G. Strinivasa Row. In the matter of plans for the new building we have received most valuable help from the Executive Engineer of the District, Mr. De Chazal.

On November 21st, the corner-stone of the new building was laid by H. E. Sir Arthur Lawley, K.C.M.G., Governor of Madras. The kind words that fell from the lips of His Excellency on that occasion have inspired us with fresh zeal and courage. This is a part of what he said,—‘When in this vast Mission field of India I find the English and the Americans, I do not think of them as separate entities, I think of them rather as members of one family, setting out to the dark corners of the earth, bearing the same torch of civilization and progress, speaking by the same lips and from the same hearts, the same truths of Christian hope and Christian faith and teaching by their lives the same lessons of Christian love. So, Sir, I can assure you that I



Laying of the Corner-stone of the American College, Madura, by H. E. The Governor of Madras.

feel that it is well for me to be here to-day, standing on this platform under the shade of these two flags, and to be be associated, in however slight a way, with the splendid work of the American Madura Mission.....

‘I hail with satisfaction the opportunity which you have been good enough to give me to-day of saying, as the head of the Government of this Presidency, how highly I appreciate the value of your splendid work, done so ardently and earnestly. I hope that that work may grow and prosper. I hope that here may grow an institution, worthy of the objects with which it has been taken in hand, worthy of those who have made it possible to come to achievement, worthy of the sons of that great Anglo-Saxon nation, who have shown themselves so well able to carry over the Western seas, right up to the farthest corners of the earth, the best and the noblest traditions of the race from which they sprang. That God may prosper them in their work is my most deep and earnest prayer.’

Among the visitors during the year was Mr. Chas. M. Dickinson, the American Consul-General At Large, whose interest in the plans for the development of the College was a source of real encouragement and whose very presence on the site, where the institution is to stand in the future was an anticipation of the interest and help that is to come to *the American College* in Madura from the American People in the future.”

MADURA GIRLS’ TRAINING AND HIGH SCHOOL.

Miss Noyes writes:—

“As the train enters Madura from the north, just after crossing the river, the traveller may see on his right a large white building, standing in the midst of extensive grounds, against a background of palm trees. This is ‘Capron Hall,’ the beautiful home of the Madura Girls’ Training and High School. Beyond the main building are the kitchen and out

buildings and farther on, the cottages for the native teachers. A little to the front on the east rise the walls of the new bungalow, now being built for the ladies in charge of the school.

The number of pupils on the rolls is 294, of whom 210 are boarders, and all but 18 are from Christian families.

The school includes all classes from the Infant to the High School, and trains women as teachers for the many Girls' Schools scattered all over the Madura District.

The students in Training Classes this year have numbered 33, two of whom are Upper Secondary students. A good proportion of the class consists of girls sent for training by other missions. One student is a Hindu, the young wife of a silk-weaver, who was brought by her parents to be fitted to be a teacher in the Sourashtra (silk-weaver) Girls' School. At first she met with great opposition from her husband's relatives, and was often molested and beaten on the way to school, so that she was obliged to stay at home for several weeks. She was determined to continue her studies, and her parents reported the matter to the police and an injunction was laid upon her assailants not to molest her. Since then she has attended the school regularly under the protection of her mother.

Three other Hindu women, two of whom are Brahmans, have attended the school as day-scholars this year. They come here instead of going to a Hindu School, because they wish to learn English and fit themselves to be teachers. Two of them have been in the fifth standard, and the other, a Brahman widow, has entered the third standard, and receives a widow's scholarship from Government. The two little Hindu sisters who were received as boarders last year are still with us and are bright little students.

The High School this year has been a little larger than before, numbering twenty-five pupils. The senior class is small, and only three girls appeared for the Matriculation

Examination in December. Two students from our school passed for Matriculation in December, 1905.

Seven students wrote the recent Peter Cator examination, and all passed. One of these has received a prize of Rs. 17. The Fifth Standard prize in the Mission Bible Union Examination was given to one of our pupils, and the results of the annual Bible examinations have been on the whole very good.

The Government examinations in the Elementary classes have been abolished and a better standard of teaching, with less cram work, has been the result.

There have been a few changes in the Teaching Staff. Miss Chandler went to America on furlough in April, and her place has been taken by Miss B. B. Noyes. One of our former students who has passed her F. A. examination and completed her course of Normal Training has returned to teach for us. She is the first Indian woman with Collegiate training, to teach in this mission.

During most of the year there has been very little sickness in the school; but a few serious cases of fever have occurred, and three of our younger pupils have died from different causes, none of them while staying in the school. The Capron Isolation Ward was dedicated in March, and seems to have acted as a preventive of epidemics. None have occurred this year, and we have been mercifully spared the scourge of cholera, which has been prevalent in the District.

In October, an Arbor Day was celebrated. Every class in the school, planted a tree chosen and paid for by themselves. Exercises were held in the hall, and then all marched from tree to tree singing a tree song. Each tree was given some name historic in missionary work, such as Dr. F. E. Clark, Miss Child, Mrs. Capron, Chandler, Rendall, etc. As the gay procession halted at each tree, a girl from

the class which planted it, told something about it, and gave some account of the person for whom it was named.

The most notable event of the year was perhaps the visit of H. E. Lady Lawley, wife of the Governor of Madras, who came to see our school during Their Excellencies' recent visit to Madura. She was accompanied by her daughters, and her sister, Mrs. Gosling. A short address in English, giving some account of the work of the school, and illustrated by photographs, was presented to Lady Lawley and read by one of the High School girls. Her Excellency responded in a few appreciative words, and afterwards went over the building and visited all the classes in their recitation rooms. Later, she wrote as follows in our Visitors' Book:—

‘My visit to the A. M. Girls' Training and High School has been one of great interest and pleasure to me. I regret that the time at my disposal has been so short that I have not been able to examine the work of the pupils more fully, but I was much struck by the singing which I thought specially good. The report of the work already done speaks for itself, and I heartily congratulate the Misses Noyes, on the high standard of their school.’

The Mangalapuram Sunday School has raised Rs. 49 during the year, and has supported a little girl from the North Gate Church, in the Primary School. It has paid for all the S. S. periodicals needed by the teachers, and contributed towards the new Individual Communion set bought for the church.

The Christian Endeavor Society has done good work throughout the year. Meetings have been held every Sunday noon, and a Junior society of the neighborhood children, has been regularly conducted by a committee. This year the society has raised Rs. 102, and has contributed to the church and C. E. Union besides supporting a Bible-woman.

Early in the year, some special meetings were held in the school, and much interest was aroused among the girls. Though the first fervor of those meetings has died away, the impression then made has been lasting. Several girls date their conversion from that time, and others, already professing Christians, were led to confess and forsake their sins. Many have become more conscientious and faithful in their daily lives. Towards evening one very often comes upon little groups engaged in prayer, a habit begun during the revival meetings, and kept up all the year."

THE LUCY PERRY NOBLE BIBLE SCHOOL.

Miss Swift writes:—

"Though we had but 13 students in training in the Bible School during the year 1906, it was necessary to have the assistance of an extra teacher for the purpose of instructing a class of converts. We have now four women in the school who first learned of Christ through the Bible-women, and who came to receive further instruction in the Bible. They have taken part in numerous kinds of work, and are developing into useful workers.

During the 14 years of the existence of the school we have sent out 128 women into various departments of service in this and other missions of South India. 69 of these completed the full course of two years' study, and 29 women had a partial course. These were either Bible-women who came in for a year of study to renew their knowledge of the Bible, or workers who came to learn new methods of study. A number of other women have attended our classes from time to time for the helpfulness of such Bible study in their Christian life. Workers from this school are now found in Hospitals, Boarding Schools, and in the ranks of the Bible-women of several missions.

Four students graduated in March, and in June we received 10 women into the entering class. We have

missed Miss Russell's cheery presence in the home since she left us in March.

The day begins in Indiana Hall, the home of the Bible School, with prayers at 5 A.M. Each woman has some house work to do, and after prayers an hour is busily spent in brushing, sweeping and preparing the fragrant spices for seasoning the food for the day. The morning meal follows at seven o'clock. Our nine children are sent off to school, and the Bible students then have an hour for private study. Prayers at 8.30 are followed by four recitations in the various subjects studied. Bible Study forms the chief part of the course pursued by the students, but some knowledge is acquired of Tamil literature, of the customs of Hindus and their religious beliefs, of Mohammedanism, of Astronomy, and especially of methods of work, and of singing. After four hours of class work an intermission of two hours is given, during which time the noon meal is taken and a daily prayer-meeting is held. At 2.30 we meet the students again for prayer before beginning the afternoon's work, which is of various kinds. Some go to instruct their pupils in their homes, others spend the afternoon in sewing or in teaching sewing. Some have work with children, or in conducting meetings. Occasional preaching tours are made, and every Sunday is full of happy work in holding evangelistic Sunday Schools for children.

After each busy day of class and work, the evenings are spent in study, and at ten o'clock lights are out. In this busy routine of varied work another year has passed; and, as we have taught these women day by day, from the sacred page, we have carried in our heart the hope of their future, when they in turn shall go out to take the message of salvation into many a village and hamlet and to many hundreds of Hindu women, who, otherwise would have no means of knowing of Him who is our Life."

HIGH SCHOOL AND TRAINING INSTITUTION.

Mr. Miller writes:—

“Another year has come and gone and we are asked to chronicle its successes and failures, its encouragements and disappointments. What a wonderful year it has been! Who can begin to tell of the remarkable manifestations of the Spirit of God in our midst during 1906.

We entered the year with reduced appropriation from the Board, with much of uncertainty as to the attitude of Government towards our schools, with threatened reduction of grants, with famine conditions everywhere prevalent, with suffering, poverty and need on every hand; but strong in faith and with humble dependence upon God, and He has gloriously fulfilled His promises and crowned the year with His goodness.

There have been times of trial to be sure, but the note of triumph has sounded loud and clear above all and His presence with us has been manifested in the wonderful spiritual experiences and glorious reviving which He vouchsafed early in the year. As a result of the revival which took place, fully one hundred of our boys testified to blessings received, and consecrated themselves to Christian service, and of these fifty united with the church in Pasumalai, three of them being converts from Hinduism, and several others united with the churches of their own mission.

STAFF.

The teachers have labored faithfully and well, co-operating loyally in all plans for the carrying on and improvement of the work.

They have shown a hearty interest both in the work of their classes and in the individuals in the classes, laying emphasis on a sound life inspired by definite and high ideals intellectual, social and religious; our aim being to

fuse these three in due proportion so as to develop manly Christian character.

ATTENDANCE.

			1906.	1905.
Normal School	..	...	56	30
High School	...	...	118	119
Middle School	...	...	208	197
Primary Department	...	...	129	132
Total...			<u>511</u>	<u>478</u>

BOARDING.

This important place of the school life has been cared for by Mrs. Miller, and no small task has it been to feed a family of 250 boys with the cost of food stuffs much higher. Take for instance the price of rice, the staple food—this year it has averaged less than five measures to the rupee, the usual price being between seven and eight, and vegetables and other food supplies have been proportionately high. Great care and economy have been called for in order to continue the work throughout the year. At one time we had less than fifty dollars of actual cash on hand, and that private, not mission, money; but the next home mail brought a generous donation from the William's College Y.M.C.A. and after that the payment of Government grants—for a long time due—put us on a better basis.

INDUSTRIAL.

An effort has been made this year to give systematic training in carpentry and gardening and a class of about twenty-five boys has worked regularly in the carpentry shed; we have been hampered by lack of room and tools; but next year will see this difficulty removed as a fine new building is now being erected from a special fund given for that purpose.

Good work has been done in the school garden; a wire

fence has been put up and another well dug so that a fair supply of water is assured; a house for the gardener and stable for the oxen have been built and a fair crop of grain, vegetables and peanuts has been harvested.

Would that we could truly say that the boys are delighted with this part of their educational life! A few are interested and the interest is growing, but the greater number work only because it is required of them to do so.

We do not aim at the development of an industry, neither do we strive to train artisans, our purpose is rather to teach the boys to respect and to perform manual labor and so to foster habits of industry and in time we hope, to develop independence and true manhood. It is up hill work, for the Indian school boy has a strong aversion to manual labor, as in his mind that is the work of the uneducated, poorly paid coolie.

SPIRITUAL.

But, after all, the phase of life which will most interest the supporters of our work will be the religious one; and I am glad to record that this part of the work has been a source of much joy throughout the year. The students conduct their station and C.E. prayer-meetings weekly and the Y.M.C.A. is a vigorous and flourishing society of 350 members, about 200 being active, the others associate members. This organisation supports and manages a flourishing school in the neighboring town of Tiruparankundram, a stronghold of Hinduism. Rs. 48 have been collected as fees, and three teachers find employment in instructing 60 or 70 little Hindus and Mohammedans. For three years this school has won the banner for excellence in Scripture knowledge.

In the All-India Sunday School Examination for the year, a Pasumalai boy won the medal.

In the Peter Cator Bible Examination nearly all who entered passed and secured certificates of honor.

During the summer vacation twenty-one of our Y.M.C.A. workers, taking a magic lantern, went on an itineracy and were able to preach in 40 villages to 2,725 hearers; once a month also a Gospel band of 60 workers goes out into the villages near by and in this way 1,476 people have this year heard the good news.

Pasumalai is thus a dynamic force for Christianity and righteousness as well as an intellectual and spiritual stimulus to the Christian community; we try to make it a radiating centre, a strategic point for generating power and scattering it far and wide. The third Y.M.C.A. students' camp was held this year at Pasumalai, April, 18—21.

Several of the Y.M.C.A. secretaries and the two distinguished Japanese delegates Dr. Dakunoshin Motada and the Rev. Tasuka Harada, B.D., were present and added much to the occasion by their strong, inspiring addresses and earnest Christian enthusiasm.

Just at this time India lends a willing ear to all that Japan has to say and their sympathetic message of patriotism, self-sacrifice and devotion won the hearts of their hearers; Christian and Hindu alike.

As the meetings drew to a close much spiritual power was manifested and many young men consecrated themselves to pray, give and work for the evangelisation of their mother land. The three days of spiritual conference were days of prayer and privilege and it is said to have been the best student camp yet held in India.

LIBRARY.

Three hundred volumes were added this year to the library, of this number two hundred were the gift of John Hewetson, Esq., I.C.S.—the recently retired Judge of the Madura District—to whom we extend our sincere thanks for his generous gift.

ARBOR DAY.

For the first time in the history of the school a day October 2nd, was set apart for the planting of trees. The students entered into the spirit of the occasion most heartily and the day was a decided success.

FINANCIAL.

And how has all this work been made possible and how much has it cost to maintain a staff of 18 teachers, feed 250 boys, keep up buildings and repairs, add the necessary furniture, books to the library and papers for the reading room and a host of other expenses?

In all Rs. 22,928 divided as follows:—

Staff	Rs. 7,598
Boarding... .. .	„ 6,275
All other expenses .. .	„ 9,055
Total	22,928

And where did it come from?

By fees, rent and work...	Rs. 9,580
„ Government Grants...	„ 6,005
„ Endowment	„ 957
„ A.B.C.F.M.	„ 4,201
„ Private sources	„ 2,185
Total	22,928

With gratitude to God for His many mercies and loving kindness, and sincere thanks to all friends old and new who have given much needed help, I close a year which has been to inexperienced hands a trying one yet nevertheless a year of rich experience and much blessing.”

THE THEOLOGICAL SEMINARY.

Dr. Jones writes:—

“As in the past so during this year I have spent most of

my time and strength in the discharge of my duties to this institution.

The classes of the year have been very unequal in size. The Senior class of three members which has passed out of the school at the close of the year is the smallest class since I took charge of the institution. The Junior Class of thirteen members, is, on the other hand, the largest in the history of the institution. The whole number of students during the year has been 24 men, 17 of whom are married; the 17 women also have, as usual, received two hours of instruction daily in a line with their husbands' studies, in addition to needle work under Mrs. Jones' guidance.

There are only two students among the men who have not already been engaged in mission work as teachers. They therefore furnish what I regard as the best class of students; for they have already learned by experience what their special needs are and are eager to have them satisfied.

Six of the students are of a higher grade than usual and have been formed into a higher English Class for study under Mrs. Jones. About eight others form another English class of a lower grade. I have given this year a new course of lectures on the Teachings of Jesus which I trust will shortly be published in both English and Tamil.

I have been greatly pleased with the deep spiritual interest felt by all the students and especially by a few. They were the first to feel the increased spiritual power at Pasumalai during the year, and I am inclined to think that they have received its greatest blessings. I have sometimes felt, during the year, a longing for an experience of spiritual blessing such as I knew some of these young men were passing through. And I am sure that their experience and burning words have been a blessing to many, both here and elsewhere, during the year.

The teachers have continued their work with great faith-

fulness and with comfort to myself. I am very sorry to lose the services of the former pastor, Mr. Kingsbury; for I know that his influence over the students was positive and wholesome.

Owing to the extreme high prices of food during the year the students were most of them aided by a little famine grant. Without this I question whether some of them could have had food enough to furnish strength for their studies. As it is I know that many of them have had an exceedingly difficult time to satisfy the bodily needs of themselves and their families.

In addition to the Senior class which has just passed out of the school we have also sent forth a Special Class of four students, young men of more elementary training who have received only a two years' course.

By these Special Classes we try to meet the needs of a lower grade of students who may render faithful service in smaller spheres of labor.

The Evangelistic work carried on by the Seminary during the year has been of the usual type. Every Wednesday afternoon has been devoted to preaching in surrounding villages. Beyond this every student devoted a month of his long holidays to active work within the limits of his own station or in the villages of Pasumalai Station. Then two itineracies were conducted in different parts of the mission. The longer one, which lasted two weeks in April, was carried on in the extreme northern part of our District—a very heathenish and a much neglected region. We found the work intensely interesting. And the people were on the whole very ready to listen to our message. And I trust that ere long the Native Evangelical Society will reap a harvest of souls in that region.

In all about 40,000 people were reached by the institution in its evangelistic work during the year.

NATIVE EVANGELICAL SOCIETY.

This society has done excellent work during the year. It was not only helps weak churches to support their pastors and conducts evangelistic work through the nine evangelists

of the Branch Societies. It has also taken over the Konganadu—a region in the northern part of this District—as its own field for evangelization. In this field it has already 4 workers—an evangelist, a Bible-woman and 2 teachers—and the force is soon to be strengthened.

We are glad to report a beginning of accessions in that region through the acceptance of our faith and Lord by 20 souls during the year. And others are eagerly inquiring after the way of life.

The total income of the society for the year was Rs. 2,565 and the expenditure Rs. 2,286. Rs. 3,000 was contributed by the people as a Jubilee fund of the society and the interest of this fund is added to the income of the society for its work annually.

The women of the mission are supporting by their offerings a Bible-woman under this Society.

THE MISSIONARIES.

Rev. and Mrs. Chandler with their son William, Miss Helen E. Chandler, Miss Quickenden, and Mrs. Van Allen with her children Martha and Chester left India during the year for their furloughs.

Rev. and Mrs. Banninga, after a brave fight of several years with the severities of this climate, were obliged, owing to the loss of his health, under the urgent advice of our physician, to return to the United States. We sympathize deeply with them in the trying necessity of relinquishing the work which they had learned to love and for which they seem well adapted and we trust that a complete restoration of their health will be the result of the change to the temperate zone.

Miss Russell, the assistant in the training school for Bible-women, was married in August to the Rev. W. A. Sanford, of the Wesleyan Mission.

We welcome again to our mission circle Miss Noyes and Mrs. Hazen and trust that their coming term of service will be full of blessing to themselves and to those among whom they labor.



*The work and address of each missionary at the
beginning of 1907*

NAME.	WORK.	ADDRESS.
Rev. J. J. Banninga, M.A.	[On furlough].	
Mrs. Banninga.		
Rev. J. S. Chandler, M.A.	[On furlough].	
Mrs. Chandler, B.A.		
Miss H. E. Chandler, B.A.		
Rev. W. P. Elwood, M.A.	Palani Station ...	Palani.
Mrs. Elwood.		
Rev. H. C. Hazen, M.A. ...	Tirumangalam Station	Tirumangalam.
Mrs. Hazen.		
Rev. D. S. Herrick, M.A. ...	Madura Station & College Work.	Madura.
Mrs. Herrick, B.A. ...	Hindu Girls' Schl.	Madura.
Rev. E. P. Holton, M.A. ...	Melur ...	Melur.
Mrs. Holton.		
Rev. F. E. Jeffery, M.A. ...	Dindigul & Battalagundu Stations	Dindigul.
Mrs. Jeffery, B.Sc.		
Rev. J. P. Jones, D.D. ...	Pasumalai Station, Theological Seminary, Press & Mission Sec'y.	Pasumalai.
Mrs. Jones.		
Rev. J. X. Miller, M.A. ...	Pasumalai High School & Training Institution	Pasumalai.
Mrs. Miller.		
Miss B. B. Noyes, B.A. }	Girls' High School & Training Schl.	Madura.
Miss M. T. Noyes, B.A. }		
Miss H. E. Parker, M.D. ...	Woman's Hospital	Madura.
Mlle. Cronier.	Medical Assistant	Madura.
Rev. J.C. Perkins, B.A., B.L.	Aruppukottai Station	Aruppukottai.
Mrs. Perkins.		
Miss Quickenden ...	[On furlough].	
Miss M. M. Root ...	Do.	
Miss E. M. Swift ...	Bible Woman's Training Inst. & Bible Woman's Work	Madura.

*The work and address of each missionary at the
beginning of 1907—(Continued).*

NAME.	WORK.	ADDRESS.
Rev. J. E. Tracy, D.D. ... Mrs. Tracy.	Periakulam Sta- tion	Periakulam.
Rev. F. Van Allen, M.D. ... Mrs. Van Allen.	General Hospital [On furlough].	Madura.
Rev. C. S. Vaughan ... Mrs. Vaughan.	Manamadura Sta- tion	Manamadura
Rev. W. W. Wallace, M.A. Mrs. Wallace.	Madura College & Mission Treasurer	Madura.
Rev. W. M. Zumbro, M.A....	[On furlough].	

TABLES.
No. I.—Agency.

NAME OF STATION.		When Established.	Population.	MISSIONARIES.							NATIVE AGENCIES.							
				Ordained.	Wives.	Physicians (Men).	Physicians (Women).	Other Lady work- ers.	Not under ap- pointment.	Total.	Ordained.	Catechists.	Evangelists.	Bible Women.	Masters.	Mistresses.	Medical Agents.	Total.
Madura	...	1834	260,000	3	2	* 1	1	3	1	10	4	14	1	39	54	31	31	174
Dindigul	...	1835	320,000	1	1	...	...	...	...	2	2	19	1	4	22	12	...	60
Tirumangalam	...	1838	285,000	1	1	...	...	...	...	2	3	17	2	4	14	14	...	54
Pasumalai	...	1845	28,000	2	2	...	...	...	...	4	...	4	1	1	24	5	1	36
Periakulam	...	1848	320,000	1	1	...	...	...	...	2	5	18	1	7	18	10	...	59
Aruppukottai	...	1851	240,000	1	1	...	...	...	...	2	4	41	...	13	16	22	...	96
Battalagundu	...	1857	146,000	...	...	...	...	...	...	...	2	8	1	3	12	7	...	33
Melur	...	1857	340,000	1	1	...	...	...	...	2	1	4	1	2	18	13	...	39
Palani	...	1862	215,000	1	1	..	..	...	...	2	...	8	3	5	10	12	...	38
Manamadura	...	1864	380,000	1	1	...	...	...	...	2	1	15	...	5	16	13	...	50
Koiloor Mission	...	1905	...	...	...	...	...	...	...	...	...	...	1	1	2	...	...	4
On furlough	...	...	...	3	3	...	...	2	1	9	...	...	...	...	...	...	...	...
Total 1906	...	...	2,534,000	15	14	1	1	5	2	37	22	148	12	84	206	139	32	643
Total for 1905	...	...	...	15	14	1	1	7	3	39	24	142	14	80	213	112	26	612

* Included in column of ordained.

NAME OF STATION.	Villages in which are Christians.	Congregations.	Men.	Women.	Children.	Total.	Gain or Loss.	Births.	Deaths.	Marriages.	Average Sabbath Attendance.	Sabbath Schools.	Sabbath School Attendance.	Total Y.P.S.C.E. Members.	Men able to read.	Women	Children	Church and Prayer-Houses.	For Church and Congregation Expenses.	For Building and Repairs.	For Home and Foreign Missions.	Total Contributions.	Fees Collected in Schools.	Total for all Purposes.
Madura ..	44	26	380	596	678	1654	95	41	16	10	1214	37	1509	665	301	469	370	22	2093	229	527	2849	8578	11427
Dindigul ..	70	42	762	797	1361	2920	242	75	60	7	1529	21	628	434	399	141	357	29	513	359	110	982	1416	2398
Tirumangalam ..	59	53	584	602	961	2147	48	71	44	33	1293	31	916	363	333	149	333	34	1008	113	409	1530	431	1961
Pasumalai ..	11	6	244	93	320	657	50	17	16	...	533	10	577	156	232	68	228	10	611	91	441	1142	783	8977
Periakulam ..	59	40	909	1014	1825	3748	33	126	110	13	1761	37	769	609	505	176	393	40	1221	10	164	1395	282	1677
Aruppukottai ..	126	87	1364	1333	2241	4938	246	136	92	28	2547	95	1977	835	617	188	497	77	1911	241	97	2249	1053	3302
Battalagundu ..	31	19	201	227	495	923	25	26	14	4	531	20	462	348	118	61	263	18	229	44	90	363	341	704
Melur ..	27	21	82	84	143	309	11	9	7	4	288	17	407	343	72	56	73	15	433	45	68	546	605	1151
Palani ..	21	15	172	180	379	731	30	17	20	2	470	10	673	179	95	32	102	12	179	14	83	276	139	415
Manamadura ..	74	70	385	440	924	1749	-66	35	28	8	1038	13	289	293	122	75	178	24	592	74	134	800	573	1373
Koiloor Mission ..	2	2	14	11	11	35	24	...	...	...	36	1	30	...	5	2	1	...	7	...	...	7	54	41
Total 1906 ..	524	381	5097	5377	9338	19,812	642	552	407	109	11,270	292	8237	4225	2829	1417	2795	281	8697	1220	2123	12,140	21,286	33,426
Total for 1905 ..	530	358	4843	5181	9146	19,170	606	572	298	157	10,989	294	8440	4010	2672	1505	2859	271	8541	986	2425	11,952	20,134	32,086

NAME OF STATION	CHURCHES.	Date of Organization.	PASTORS.	Date of Ordination.	Present Membership.			Average S. & E. attendance.	Contributions	Churches entirely self-supporting.	ADDITIONS.				DEDUCTIONS.				Gain or Loss.	Gain or Loss by Station.	Present Membership in year.	Children baptized in year.	Baptized persons in year.	Communicants.			
					Male.	Female.	Total.				Baptized in Infancy.	By Profession.	By Letter.	Total.	Dismissed.	Excommunicated.	Struck from Records.	Deaths.							Total.		
Madura	West Church	1868	Rev. J. Rowland	1890	68	86	154	95	711	1	2	1	7	13	20	14	...	2	16	4	...	...	6	146			
	East Church	1872	Y. S. Taylor	1888	93	242	335	433	826	1	28	6	34	9	43	29	...	3	32	11	...	25	841	13	231		
	South Church	1895	M. S. Nallathambi	1895	46	49	95	371	409	...	2	2	5	6	11	7	...	2	13	...	...	6	82	12	335		
	North Union Ch. Station	1904	G. P. Tangam	1901	75	182	257	600	903	1	18	...	18	3	21	8	...	1	9	12	...	...	15	453	12	335	
Dindigul	Dindigul	1855	...	...	145	132	277	77	382	...	42	5	47	8	55	89	...	6	95	40	...	...	3	165	15	453	
	Pukolaiapatti	1858	Rev. A. Hull	1905	75	78	153	533	344	...	18	...	2	20	...	20	3	30	4	38	...	18	...	3	296		
	Dindigul West	1872	...	...	85	74	159	40	46	...	4	16	...	20	89	109	...	1	2	3	...	106	70	881	3	165	
	Koiloor Mission Station	1891	A. Savarimuthu	1858	162	124	286	136	210	...	32	32	3	35	1	...	12	14	21	...	...	15	228	...	30		
Tirumangalam	Station	1905	...	...	4	2	6	36	7	...	...	...	5	5	...	4	...	4	1	...	...	...	...	...	...	...	
	Mallankinaru	1885	P. Thomas	1897	148	118	296	215	564	1	8	...	9	17	5	22	5	...	5	10	12	...	...	37	426	...	
	Mundudaipu	1895	N. Gnanasigamoni	1905	75	62	137	40	523	1	...	1	2	...	...	...	...	2	2	...	...	34	614	11	115		
	Pasumalai Station	1894	A. Gnananuthu	1894	98	83	181	138	443	1	10	...	11	21	3	24	...	2	2	22	...	...	11	173	15	249	
Periakulam	Koteinedu	1856	C. William	1858	64	104	168	140	219	...	49	3	6	58	18	76	4	18	3	25	...	...	304	31	203		
	Andipatti	1859	S. Vethamanikam	1890	70	81	151	65	94	...	7	...	1	8	2	10	...	2	2	...	...	...	21	170	...		
	Bodinaikanur	1859	...	...	80	90	170	60	132	...	1	...	7	8	1	9	...	...	5	5	...	...	11	188	...		
	Kambam	1856	S. Isaac	1872	94	130	224	109	288	1	18	4	12	34	2	36	...	8	5	7	...	...	42	292	...		
Aruppukottai	Koillapuram	1856	S. Nallathambi	1883	77	68	145	210	172	1	5	...	5	21	26	1	...	2	6	9	...	...	27	128	...		
	Kodaikanal	1856	...	...	45	96	141	78	82	...	1	5	1	7	72	79	3	4	6	13	...	...	8	156	...		
	Aruppukottai	1883	G. N. Pakianathan	1889	102	99	201	107	408	1	2	...	4	11	15	4	...	2	2	8	...	...	27	238	...		
	Mandapassalai	1851	Samuel Joseph	1905	153	176	329	262	581	1	13	1	19	33	14	47	21	1	8	1	...	...	17	164	...		
Battalagundu	Velanurani	1855	Y. J. Taylor	1894	128	117	245	318	361	1	12	...	17	29	12	41	8	3	2	13	...	...	24	268	...		
	Kariskulam West	1855	...	...	23	26	49	70	6	...	5	...	1	6	3	9	6	...	2	8	1	...	1	45	...		
	Kanuthi	1889	M. Eames	1870	104	87	191	371	774	1	...	...	23	43	66	3	1	...	3	7	...	...	12	32	...		
	Paralechi	1855	...	...	90	57	147	205	250	...	...	...	8	8	3	11	6	1	1	4	12	...	...	24	138		
Melur	Sevalpatti	1883	G.P. Vethanayagam	1896	163	122	285	649	578	1	7	3	11	21	32	42	...	...	42	...	...	...	24	266	...		
	Battalagundu	1872	A. Pichimuthu	1884	56	50	106	65	171	...	1	8	9	3	12	6	...	2	8	4	...	...	9	106	...		
	Ammapatti	1872	...	...	35	47	82	60	47	...	...	...	...	9	9	...	...	3	3	6	...	...	5	86	...		
	Silvampatti	1872	...	...	45	45	90	70	34	...	...	...	4	4	...	...	...	2	2	...	...	19	84	...			
Manamadurai	Pommanpatti	1876	S. Jacob	1890	20	37	57	55	89	...	...	...	2	2	...	...	...	...	...	...	...	...	3	58	...		
	Chandierpuram	1878	...	...	16	18	34	43	22	...	...	5	5	...	5	...	...	...	...	...	...	...	0	41	...		
	Station	1857	S. Tiruvuvathason	1896	66	61	127	253	546	1	9	2	11	1	12	3	3	...	2	8	4	...	127	28	122		
	Station	1862	...	...	92	80	172	337	276	...	10	...	4	14	8	22	...	15	2	17	5	...	172	13	190		
Manamadurai	Manamadurai	1864	P. Asirvatham	1899	127	104	241	156	570	1	1	2	4	5	9	5	...	1	6	8	...	...	399	11	204		
	Tirupuvanam	1888	...	...	71	87	158	115	230	...	3	1	6	10	2	12	4	...	7	11	...	...	...	...	90		
Total 1906 ..					...	1065	3162	6227	7203	12149	16	295	45	200	540	402	942	294	19	101	113	527	415	415	6227	500	6283
Total for 1905 ..					...	1068	2944	5812	7225	11967	17	219	55	124	398	259	657	201	27	98	85	410	277	277	5812	396	6312

No II.—Congregations and Benevolence.

NAME OF STATION.	Villages in which are Christians.									Average Sabbath Attendance.	Sabbath Schools.	Sabbath School Attendance.	Total Y.P.S.C.E. Membership.	Men able to read.	Women	Children	NATIVE CONTRIBUTIONS.				Fees Collected in Schools.	Total for all Purposes.		
	Congregations.					Gain or Loss.	Births.	Deaths.	Marriages.								For Church and Congregation Expenses.	For Building and Repairs.	For Home and Foreign Missions.	Total Contributions.				
	Men.	Women.	Children.	Total.																				
Madura ..	44	26	380	596	678	1654	95	41	16	10	1214	37	1509	665	301	469	370	22	2093	229	527	2849	8578	11,427
Dindigul ..	70	42	762	797	1361	2920	242	75	60	7	1529	21	628	434	399	141	357	29	513	359	110	982	1416	2398
Tirumangalam ..	59	53	584	602	961	2147	48	71	44	33	1293	31	916	363	333	149	333	34	1008	113	409	1530	431	1961
Pasumalai ..	11	6	244	93	320	657	50	17	16	...	533	10	577	156	232	68	228	10	611	91	441	1142	7834	8977
Periakulam ..	59	40	909	1014	1825	3748	33	126	110	13	1761	37	769	609	505	176	398	40	1221	10	164	1395	282	1677
Aruppukottai ..	125	87	1364	1333	2241	4938	246	136	92	28	2547	95	1777	835	617	188	497	77	1911	241	97	2249	1053	3302
Battalagundu ..	31	19	201	227	495	923	25	26	14	4	531	20	462	348	118	61	263	18	229	44	90	363	341	704
Melur ..	27	21	82	84	143	309	11	9	7	4	288	17	407	343	72	56	73	15	433	45	68	546	605	1151
Palani ..	21	15	172	180	379	731	30	17	20	2	470	10	673	179	95	32	102	12	179	14	83	276	139	415
Manamadura ..	74	70	385	440	924	1749	66	35	23	8	1038	13	289	293	122	75	178	24	592	74	134	800	573	1373
Koiloor Mission.	2	2	14	11	11	36	24				36	1	30		5	2	1		7			7	34	41
Total 1906 ..	524	381	5097	5377	9338	19,812	642	552	407	109	11,270	292	8237	4225	2829	1417	2795	281	8697	1220	2123	12,140	21,286	33,426
Total for 1905...	530	358	4843	5181	9146	19,170	606	572	298	157	10,989	294	8440	4010	2672	1505	2859	271	8541	986	2425	11,952	20,134	32,086

NAME OF STATION.	CHURCHES.	Date of Organization.	PASTORS.	Date of Ordination.	Present Membership.			Average S. E. Attendance.	Contributions	Churches entirely self-supporting.	ADDITIONS.						LOSSES.				Gain or Loss.	Gain or Loss by Statistics.	Present Membership	Children baptized this year.	Baptized persons in Com. not Communicants.		
					Male.	Female.	Total.				By Profession.						Dismissed.	Excommunicated.	Struck from Records.	Deaths.						Total.	
											Baptised in Infancy.	From Romanism.	Fr. Heathenism.	Total by Profes- sion 1906.	By Letter.	Total.											
Madura	West Church	1868	Rev. J. Rowland	1890	68	86	154	95	711	1	6	1	7	13	20	14	..	2	16	4	..	..	6	146			
	East Church	1872	Y. S. Taylor	1883	93	242	335	443	826	1	28	6	34	9	43	29	..	3	32	11	..	25	841	13	231		
	South Church	1895	" M. S. Nallathambi	1895	46	49	95	371	409	..	3	2	5	6	11	7	..	6	13	2	..	..	6	82			
	North Union Ch.	1904	" G. P. Tangam	1904	75	132	207	600	903	1	18	..	18	3	21	8	..	1	9	12	..	..	12	335			
Dindigul	Station	1835	..	..	145	132	277	77	382	..	42	5	47	8	55	89	..	6	95	40	..	..	15	453			
	Dindigul	1858	Rev. A. Hull	1905	75	78	153	533	344	..	18	..	2	20	3	1	30	4	38	18	..	70	881	3	165		
	Pukulaipatti	1872	..	..	85	74	159	40	46	..	4	16	..	20	89	109	..	1	2	106	..	15	228				
	Dindigul West	1891	" A. Savarinuthu	1858	162	124	286	136	210	..	..	..	32	32	3	35	1	1	12	14	21	..	37	426			
Tirumangaiam	Koilo Mission	1905	..	..	4	2	6	36	7	..	..	..	..	5	5	..	4	..	4	1	..	..	..	30			
	Station	1835	" P. Thomas	1897	148	148	296	215	564	1	8	..	9	17	5	22	5	..	5	10	12	..	11	115			
	Mallankinaru	1885	" N. Gnanasigamoni	1905	75	62	137	40	523	1	..	1	1	2	2	..	..	2	2	..	..	84	614	11	173		
	Mundudaipu	1894	" A. Gnananuthu	1894	98	83	181	138	443	1	10	..	11	21	3	24	..	2	2	22	..	..	15	249			
Pasumalai	Station	1846	..	..	229	75	304	577	1143	1	49	3	6	58	18	76	4	18	3	25	41	51	304	15	249		
	Koteimedu	1856	" C. William	1858	64	104	168	140	219	..	11	..	2	13	10	23	13	4	7	3	27	..	31	203			
	Andipatti	1859	" S. Vethamanikam	1890	70	81	151	65	94	..	7	..	1	8	2	10	..	..	2	2	4	..	21	170			
	Bodinaikanur	1859	..	..	80	90	170	60	132	..	1	..	7	8	1	9	..	5	5	4	..	114	1200	42	292		
Periakulam	Kambam	1856	" S. Isaac	1872	94	130	224	109	288	1	18	4	12	34	2	36	8	5	7	20	16	..	27	128			
	Kombai	1856	" S. Nallathambi	1883	77	68	145	210	172	1	5	..	..	5	21	26	1	2	6	9	17	..	8	156			
	Koilaipuram	1856	..	..	45	96	141	78	82	..	1	5	1	7	72	79	3	4	6	13	66	..	27	238			
	Kodaikanal	1857	" G. N. Pakianathan	1889	102	99	201	107	408	1	2	2	..	4	11	15	4	2	2	8	7	..	17	164			
Aruppukottai	Aruppukottai	1883	" Samuel Joseph	1905	153	176	329	262	581	1	13	1	19	33	14	47	21	1	8	1	31	..	24	268			
	Mandapasalai	1851	" Y. J. Taylor	1894	128	117	245	318	361	1	12	..	17	29	12	41	8	3	2	13	28	..	1	45			
	Velanurani	1835	..	..	23	26	49	70	6	..	5	..	1	6	3	9	6	..	3	12	..	1320	4	85			
	Karisakulam West	1855	..	..	41	32	74	102	144	..	4	..	3	7	1	8	9	..	3	7	59	..	12	32			
Battalagundu	Kamuthi	1889	" M. Eames	1870	104	87	191	371	274	1	..	..	23	23	43	66	3	1	8	7	..	24	138				
	Paralechi	1855	..	..	90	57	147	205	250	..	..	..	8	8	3	11	6	1	1	4	12	..	9	106			
	Sevalpatti	1883	" G. P. Vethanayagan	1896	163	122	285	649	578	1	7	3	11	21	11	32	42	..	42	10	..	24	266				
	Battalagundu	1872	" A. Picheimuthu	1884	56	50	106	65	171	..	..	1	8	9	3	12	6	..	2	8	4	..	9	86			
Battalagundu	Ammappatti	1872	" ..	..	35	47	82	60	47	..	..	..	..	9	9	..	..	3	3	6	..	19	369	3	84		
	Silkaripatti	1872	" ..	..	45	45	90	70	84	..	..	..	..	4	4	..	..	2	2	2	..	..	9	58			
	Pommanpatti	1876	" S. Jacob	1890	20	37	57	55	89	..	..	..	..	2	2	..	..	..	2	2	..	..	0	41			
	Chandlerpuram	1878	..	..	16	18	34	43	22	..	..	..	5	5	..	5	..	..	..	5	..	127	28	122			
Melur	Station	1857	" S. Tiruthuvathason	1896	66	61	127	253	546	1	9	2	..	11	1	12	3	3	2	8	4	..	172	13	190		
	Palani	1862	..	..	82	80	172	887	276	..	10	..	4	14	8	22	..	15	2	17	5	..	399	11	204		
Manamadurai	Manamadurai	1864	" P. Asirvatham	1899	127	104	241	156	570	1	1	1	2	4	5	9	5	..	1	6	3	4	..	90			
	Tirupuvanam	1888	..	..	71	87	158	115	280	..	3	1	6	10	2	12	4	..	7	11	1	..	..	..			
Total 1906..					..	1065	3182	6227	7203	12149	16	295	45	200	540	402	942	294	19	101	118	527	415	415	6227	500	6283
Total for 1905..					..	1868	2944	5812	7225	11967	17	219	55	124	398	239	657	201	27	98	85	410	277	277	5812	396	6312

Total for 1904	42,881,468	2,207,170,749	1,663,72,179	8830	2656	1,2209	4	800,47,567	257,163,2691	74,761	15018	227,2833	2920
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NAME OF STATION.	SPECIAL INSTITUTIONS.							STATION BOARDING SCHOOLS.							VILLAGE & STATION PRIMARY SCHOOLS.							HINDU GIRLS' SCHOOLS.			Total of all Christian Students.	Grand Total of all Scholars on the Rolls.	Schools Self-supporting.	United with Church in 1906.	Fees from all Schools.†								
	Teachers.	Theological Students.	Normal Students.	College Department.	High School do.	Lower Secondary do.	Primary do.	Total of Students.	Schools.	Masters.	Mistresses.	Dayschoolers.	Boarders.	Boys in L. S. Dept.	Boys in Primary do.	Girls in L. Sec. do.	Girls in Primary do.	Total on Rolls.	Schools.	Masters.*	Mistresses.	Christian Boys.	Christian Girls.	Total.						Other Boys.	Other Girls.	Total.	Total of Scholars.	Schools.	Teachers.	Scholars.	
Madura...																			20	24	7	75	62	137	730	15	745	882	1	2	29	137	911		399		
Bible School	1	13						13																								13	13				
Girls' H. School.	15	33		25	122	114		294																							276	294		1732			
College	26		42	103	120	217		482																							80	482		6379			
Hindu Girls' S.																													4	20	408	408		68			
Dindigul	9				74	127		201	2	1	3	10	112	18	34		70	122	22	10	5	127	38	165	416	20	436	601	2	6	158	297	1082	8	1416		
Koiloor Mission																			1	2					30	2	32	32				32		34			
Tirumangalam...									1	1	2	2	30		32			32	23	13	9	100	39	139	527	33	560	699	2	3	54	174	785	9	431		
Pasumalai	22	41	56		118	208	129	552											6	5	4	4	1	5	201	10	211	216				464	768	51	7834		
Periakulam																			31	29	9	142	57	199	500	20	520	719	1	2	40	199	759	282			
Aruppukottai									1	2	4	14	108		57		65	122	37	16	22	191	43	234	657	48	705	939	1	3	70	361	1131	2	1053		
Battalagundu																			17	12	7	55	34	89	365	23	388	477	1	1	23	89	500	341			
Melur									1	3	2	63	29	32	41		19	92	12	14	8	10	4	14	322	9	331	345	2	4	83	84	520	4	605		
Palani									1	1	3	7	31		17		21	38	7	8	5	31	14	45	247	16	263	308	2	5	122	83	468	5	139		
Manamadura									1	1	2	19	30		25		24	49	14	15	9	81	48	129	337	12	349	478	1	2	56	173	583	3	573		
Total 1906	73	54	89	42	246	524	587	1542	7	9	16	115	340	50	206		199	455	190	148	85	816	340	1156	4332	208	4540	5696	17	48	1043	2430	8736	9	81	21286	
Total for 1905	79	48	65	41	243	587	692	1676	7	13	17	120	151	45	242		8	276	571	185	131	75	786	299	1085	4286	205	4491	5576	15	40	939	2381	8763	6	51	20207

* Teachers in Schools should not be counted in this Table if they have been counted as Catechists in Table I.

† "Fees from all Schools" includes fees from both Christian and Hindu Children. Out-station Missionaries must deduct fees collected in behalf of Madura and Pasumalai.